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Thanks for a Happy Heart
By FAITH BALDWIN

God's Wonderful Trailside World *A full-color pictorial*

nth Magazine for Methodist Families October 1958 (SEE PAGE 3)

BERKELEY 9 CALIF.

Ft. Wayne Shows the Way

*Bishop Richard C. Raines, right, mapped Fort Wayne's All Family campaign with District Superintendent Byron Stroh. Says the bishop: "*Together *helps create greater interest, activity, and co-operation among members."*

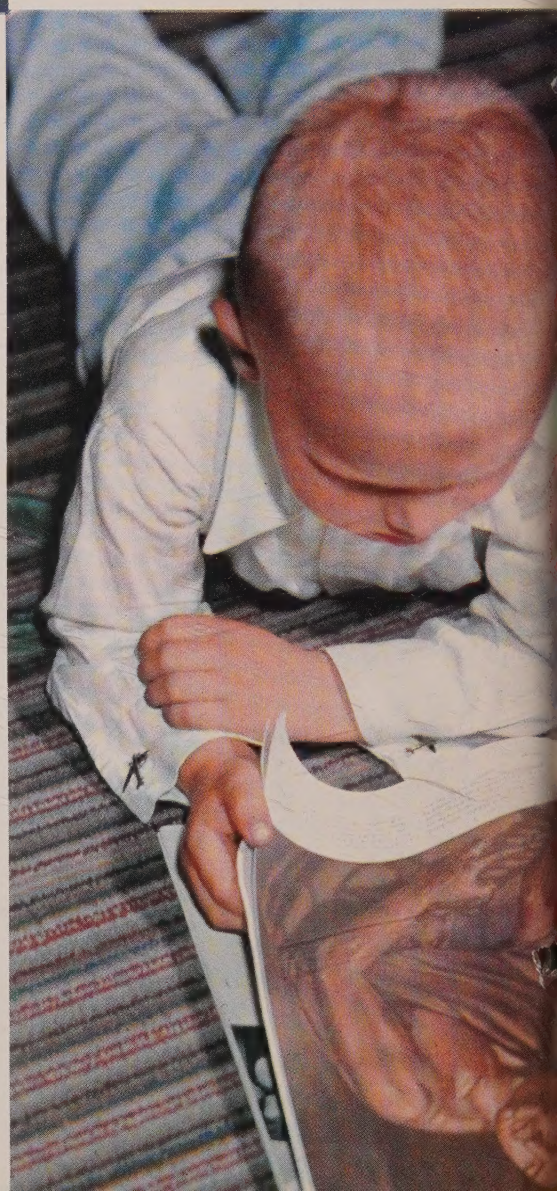
OCTOBER is our anniversary month. Just two years ago, Together was born--projecting a fresh interpretation of the purpose of *The Christian Advocate*. That Methodist periodical was founded in 1826 to be *an entertaining, instructive, and profitable family visitor.*

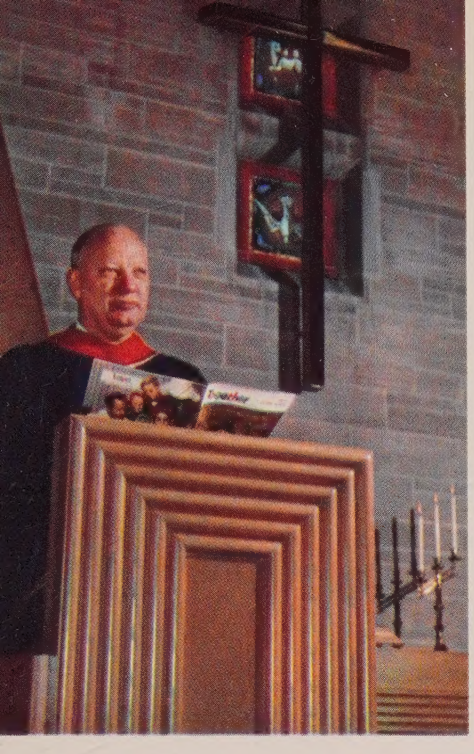
Some friends had doubts about Together at first. One 87-year-old lady who had read the *Advocate* from childhood wrote that she was reluctant to see the change —"but I try to keep up with 'progress' even if it don't please me." I'm happy to say that such reservations have steadily evaporated. Today, Together is welcomed in almost 1 million Methodist homes!

At the heart of this "most exciting thing in Methodism" lies the All Family Plan of distribution. Now, more than 8,000 Methodist churches include in their budgets a special $2 subscription for each family. To churches around Fort Wayne, Ind., goes the honor of being the first district to adopt this plan 100 per cent. How this was achieved is sketched in these pictures taken from the film strip, *Fort Wayne Story*.

Only as Together is exposed to many more Methodists—those who seldom go to church, as well as those who attend regularly—can it be of truly great service to Christ and the Kingdom. Fort Wayne shows the way.

Lovick Pierce, *Publisher*





call TOGETHER *the church's "silent salesman" mes, but it is also widely used in pulpits.*

With TOGETHER *in all Fort Wayne District Methodist homes, many church-school teachers use it to liven class discussions.*

Touching a young heart, TOGETHER *introduced this lad to "my friend, John" [the disciple] in last October's issue.*

Fort Wayne high school's TOGETHER *subscription brings youth hobby and movie features—plus good advice on teen problems.*

A TOGETHER *bonus: keeping tab on moving Methodists—and 300,000 do each year! Now pastors over the U.S. hear from the magazine office when subscribers move into their towns.*

Our Third Annual Invitation to:

COLOR Photographers

We thank you, you TOGETHER readers who click cameras!

Twice you've generously shared your color transparencies and made possible two eight-page pictorials in this magazine.

Your illustrations for *The Christian Family at Work, Play, Love, and Worship* last May still bring letters of praise and requests for copies. Your pictures which we grouped to theme Katharine Lee Bates' hymn-poem, *America the Beautiful,* in August, 1957, just won a George Washington Honor Medal award from the Freedoms Foundation.

It's time now for another big reader-participation feature! This time, we invite you to "put into pictures" the ideas of the beloved hymn, *America.*

Samuel F. Smith wrote it back in 1832. It was set to an 18th-century air—and Americans sing it so much that foreigners can be excused if they think it's our national anthem. And maybe you didn't know this, but the British use the tune for their anthem, *God Save the Queen.*

America is No. 489 in *The Methodist Hymnal.* You may not have one handy, so we print the words below. Read them through thoughtfully, trying to *see* the concepts in dramatic pictures—pictures that you already have taken or can. Let your imagination go!

AMERICA

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing:
Land where my fathers died,
Land of the pilgrims' pride,
From every mountainside
Let freedom ring!

My native country, thee,
Land of the noble, free,
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills,
Like that above.

Let music swell the breeze,
And ring from all the trees
Sweet freedom's song:
Let mortal tongues awake;
Let all that breathe partake;
Let rocks their silence break,
The sound prolong.

Our fathers' God, to thee,
Author of liberty,
To thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God, our King. Amen.

Send transparencies (*not* prints). If convenient, please jot down the kind of camera and film used, and the lens opening and speed. We'll pay you $25 for any of the 35-mm (slide type) transparencies used; $35 for larger sizes—all reproduction rights to become the property of TOGETHER. Send as many as you want, but with return postage *please.* We use all reasonable care in handling them and in returning those not published. All transparencies must be received by February 10, 1959. *But don't wait! Send yours now to:*

PHOTO EDITOR, TOGETHER, 740 RUSH ST. CHICAGO 11, ILL.

A Kansas photographer snapped this portrait of a pioneer woman at a historical celebration. Maybe it suggests another shot to illustrate America.

T' for Evangelism

harge of "TNT" for local-church lism is the aim of a series of eight convocations this fall, under con- Board of Evangelism sponsorship. "TNT" is in the leadership of t (Bishop Donald H.) 'n' Thomas ev. G. Ernest of the general board's ment of Spiritual Life).

4 p.m. through evening gatherings ted for September 22 at Petaluma; ber 23 at Red Bluff; September 24 Park, Sacramento; September 25 urel, Oakland; September 29 at San Jose; September 30 at Visalia; r 1 at First, Eureka; and October rst, Modesto.

Bishop Tippett and Dr. Thomas ve addresses, and discussion groups held.

Plan Convocation

fornia-Nevada Methodist Men are ing for their annual convocation on ber 7-9 at Mt. Hermon, on the of education as related to evange-

kers will be Dr. Gerald McCulloh Dr. Berlyn Farris of the General of Education and General Board of elism, respectively.

gram chairman is H. Price Webb of Church, San Jose. Richard Briggs st Church, Palo Alto, and the San District Board of Lay Activities are rge of business management.

ng new Methodist Men clubs is e at Freedom, where Robert Baker, l employee, is the first president. t projects include repair work and evelopment.

Bishop Rounds Cape Horn on Carrier

This is the way a modern circuit rider gets around! Bishop Tippett is raised from the destroyer "USS Rowan" to a helicopter, which will take him back to the "Ranger."

Dr. Lloyd M. Bertholf of Bloomington, Ill., former California-Nevada Conference lay leader, has been appointed to the general arrangements committee for the third national conference of Methodist Men, in 1961.

The largest ship afloat was Bishop Tippett's home for 40 days this summer, as he followed a trail blazed by Methodists 111 years ago.

In that 40 days, with one assist from an airplane, Bishop Tippett came from the East Coast via Cape Horn to San Francisco, a trip that required 148 days in 1847 for William Roberts, who held this region's first Methodist meeting. Roberts traveled in a bark some 100 feet long, while the bishop was aboard the carrier "USS Ranger," 1,046 feet long.

The journey began July 10 from Washington, D. C., with the bishop invited by the State and Navy Departments to participate in a good will tour to Latin American nations. The guest party included several educators, editors, industrialists, union leaders, and a Roman Catholic priest, most of whom flew from Washington to Rio de Janeiro to join the carrier, being transferred from the Atlantic to the Pacific fleet.

In the course of the trip, stops were made at Valparaiso, Santiago, Callao, Lima, Acapulco, and other cities, where national leaders were visited ashore or welcomed aboard. Most of the good-will party also visited their counterparts in several countries.

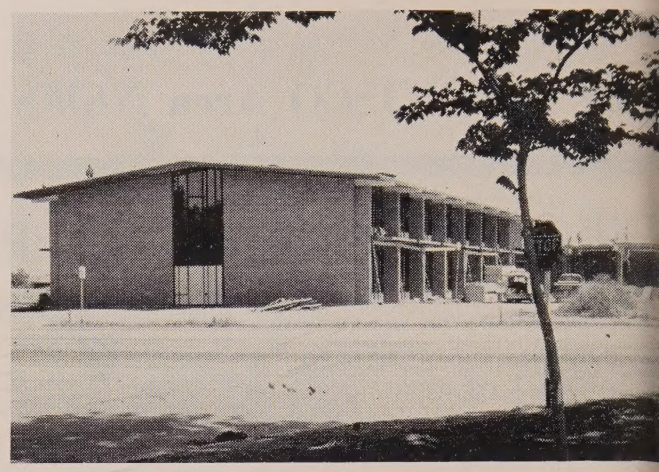
In addition to preaching to more than 1,000 men on the carrier's huge flight deck, the bishop spoke to a Jewish service, was on the ship's television programs, and flew by helicopter to the destroyers "Gurke" and "Rowan" to conduct services.

He describes his "delivery" by helicopter thus: "They landed me on the fantail. The aft deck of the destroyer

pating in a sample Talk Back *television show are, from Irs. Norman Conard and Dr. Frank Leeds of San Francisco, n Bertelsen and Pete Steiner of Oakland, the Rev. William Meadows of Nashville, Tenn., and Director George Lum. The Methodist-produced* Talk Back *series is slated to be shown at 8 a.m. Sundays beginning October 5 on Channel 5, San Francisco.*

Dodge

Central Church, Stockton, held final services in this 68-year-old building (left) recently and then began its fourth move since the church was founded in 1849. The new church is being built



opposite the College of the Pacific campus. First unit is a education wing and fireside room (right). Until other units are built, worship services will be held in the college chapel

leaves only a 7 by 10-foot spot on which to drop. The winds force the helicopter one way and the swells force the ship another. They have to time the operation with great precision. I was seated on the floor when the time to jump came, and the horsecollar was snapped under my arms. At the exact right moment, the floor was dropped out from under me, and I hurtled into space. My aide lowered me and we hit that tiny spot so far below, dancing about on the Pacific."

Asked by another traveler why he took such a risk, Bishop Tippett replied, "These boys are taking risks for me every day; why shouldn't I take one to bring them the gospel?"

When the huge carrier docked August 20 at Alameda, its new home port, it was given a royal welcome.

As he prepared to leave the ship, Bishop Tippett was greeted frequently by officers and men, who expressed their gratitude and friendship. Capt. Paul D. Buie, commanding officer, thanked him warmly for his services and noted, "The bishop knows places on the 'Ranger' that some of her crew have never seen." The chief in charge of the anchor room verified that Bishop Tippett's interest had led him to "know all about the ship."

Hayward on Radio

The area's radio broadcast, *Faith of Our Fathers,* in September is featuring the Rev. C. Douglas Hayward of Trinity Church, Berkeley, as speaker. Bishop Tippett is expected to resume the series in October.

Dr. Hayward is basing his messages on the Psalms.

In addition to being heard each week on nine commercial stations, under sponsorship of Northern California-Nevada Council of Churches, *Faith of Our Fathers* is now one of the program features on KLAH, the closed-circuit station within Letterman Army Hospital, San Francisco.

Wins Hymn Contest

Top winner of the first conference hymn-writing contest, sponsored by the Commission on Worship, is the Rev. Douglas Henderson of Albany.

His words, *Lord of the City's Surging Tide,* to the tune of Hymn 480, were sung during the commission's report.

Other winners were John TeSelle of Grace Church, Stockton, second among all entries, first among laymen; Constance Willis Camp of Trinity Church, Berkeley third among all, first for church musicians; Gerald Long of Tulare, first for youth; the Rev. Robert Hawthorne of Trace, second among ministers; Mrs. Catherine Graves of Yerington, Nev., second among laymen; Agnes Oppe Miller, second among church musicians.

Words by Mrs. Frank Webber of Mill Valley, entitled *Amazing Life* to the tune of *Amazing Grace,* were selected by Bishop Tippett for use at all the morning devotional periods.

Supply Pastors' School

Sixteen California - Nevada pastors studied this summer at the annual Western Jurisdiction supply pastors' school. Two of them were among the 11 who completed the four-year course.

Mrs. Pearl Bradshaw of Schurz, Nev., and Doyle Porter of Williams were those who finished the study, required for maintenance of approved supply status. The summer school has replaced correspondence courses as the means of study for many conferences, including this one.

With the Rev. Frank A. Lindhorst as dean, the school enrolled a record of 44 this year, an increase of one-third. This is the fourth year for the school, on College of the Pacific campus.

The ministers spend four weeks each year in study of Bible, theology, worship, music, recreation, Christian education, and other subjects.

Louis Born (center) and Mrs. Peter Schneider wrote the musical drama Peter, *performed at Annual Conference. The Rev. Douglas Henderson (left) won hymn contest.*

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San Francisco Area Edition—Bishop Donald H. Tippett. Editor: Winston H. Taylor, 83 McAllister Street, San Francisco 2, Calif.

NEW DATING SYSTEM

No, you haven't missed an issue f your Supplement—even if this ne *is* dated October. From now n, TOGETHER, published in mid-ıonth, will carry the date of the ollowing month.

storal Appointments

pastoral reassignment announced by op Tippett just prior to conference, inadvertently omitted from listings ppointment changes in the Supple-t, has placed the Rev. C. Douglas ward at Trinity Church, Berkeley. eplaces the Rev. F. Marion Smith.

. Smith, Trinity pastor since 1947, ne field representative for the Con-ice Claimants Endowment Board, king out of the Berkeley office in icial development. He came to this erence in 1947 after pastorates in the and four years as president of Evans-College, in Indiana.

. Hayward has been pastor of Hills-Church, San Mateo.

her pastoral appointments since con-ice time include Bill Beck to Mari-Robert Goux as assistant at St. 's, Stockton; Cecil Hoffman, Jr., to dota; L. Robert Green to Ft. Bragg. iam D. Williams of Anderson trans-d August 1 to New Mexico Confer-

urches have announced these staff ions: Joseph S. Fleming, retired Boy official from Redlands, as minister eligious education and visitation at dside Road, Redwood City; Russell ie, long-time Nebraska school ad-strator, as administrative associate at Sacramento; Albert Schmutz as ster of music at Central, Stockton.

Fred English

These primary boys and girls form one of the six Sunday-school classes organized within the first month's operation of the new church in south Palo Alto. Mrs. William Carl is teaching the group and is assisted in music by her daughter, Judy.

Three Churches Added to Conference

The conference gained three Methodist churches this summer—although one of the congregations dates back to 1897.

This "new" church is Park-Presidio of San Francisco. Methodists began work in 1897, organized Richmond Church in 1898, built on Fourth Avenue in 1899, and moved in 1908 as Asbury Church to the present location. In 1929 came federation with the neighboring Richmond Congregational Church, a merger which lasted in various forms until last May. The ministry was Methodist almost from the beginning.

Of the 12 original signers of the federation, the only Congregational survivor is now a Methodist district superintendent, the Rev. Charles E. Lord of Modesto. The Methodist signers included William H. Courson, now chairman of the conference trustees and of the San Francisco Church Extension Society.

Membership now numbers some 400.

May also saw the beginning of Fremont Church, in the city created several months ago by merger of five communities. First service was held May 11 for more than 100 persons. Organization came June 1, when 60 persons joined as charter members. Ten of these had been members of this pastor's church in Hudson, Mich., including the parsonage family and the director of music in both churches.

The congregation, now with more than 80 members, has been worshiping outside under the many palm trees on the five-acre site in the Irvington District. Some 40 have been attending Sunday school in the large residence, one of several buildings. Plans are under way for a building to house worship services.

A new parsonage was bought nearby for the family of the Rev. Francis W. Mitchinson, who transferred here from Michigan. Mr. Mitchinson was educated in England, served as a missionary in Newfoundland, was in war-time work with the U. S. and Canadian military, organized the Canadian Religious Audio-Visual Aid Society, and then came to the U. S. as a pastor.

Leaders of the new church include Mrs. Ernest Stoll, president of the WSCS.

First service for the conference's newest church, which appeared on this year's appointment list as Alma Road Church, Palo Alto, was held July 13. The Rev. Quenton Prather, formerly at Burlingame, is the first pastor. The congregation was to select a church name by the time of

California-Nevada couples recently celebrated advanced wedding anniversaries. and Mrs. E. C. Hamlin (left) of Willow Glen Church, San Jose, marked 70 years arriage. Mr. and Mrs. Clarence Chase (right) of Linden Church celebrated 65.

the charter and organization meeting September 14.

Meeting temporarily in Greenmeadow Community Center in south Palo Alto, only four blocks from the church site, the group had 125 worshipers at its first service. Sunday school attendance, in the hall and adjacent homes of members, has averaged 50 children in six classes. Thanks to Palo Alto's First Church, the new group has a 3.3-acre site on Alma Street, purchased last year.

A full range of interim committees was set up in the congregation's first month, led by a steering committee with Charles Rice as chairman.

WSCS School

A total of 380 women, representing 151 local societies, participated in last month's conference WSCS school of missions and Christian service, at the College of the Pacific.

Closing talks were by Mrs. Ted Baun, conference president, on the relationship of the WSCS to the total church program, and by Miss Marian Derby, executive secretary for Latin America on the Woman's Division staff, on commitment.

The platform featured a world map dramatically lighted to depict the countries where this conference supports work and the projects in countries being studied this year.

Minister, Layman Die

A minister who had retired and a layman who had represented his church at the annual conference only a few weeks before died this summer.

The Rev. Douglass G. Decherd, 65, who had retired in June after 44 years in the ministry, died August 1 at Pacific Grove, where he had once served as pastor. He had been a district superintendent and hospital superintendent in Arizona before coming to California in 1934.

Lewis Cruickshank, conference lay member from North Sacramento Church, died July 4. He had been president of Sacramento Methodist Union for the past three years, and was a member of the conference Board of Missions.

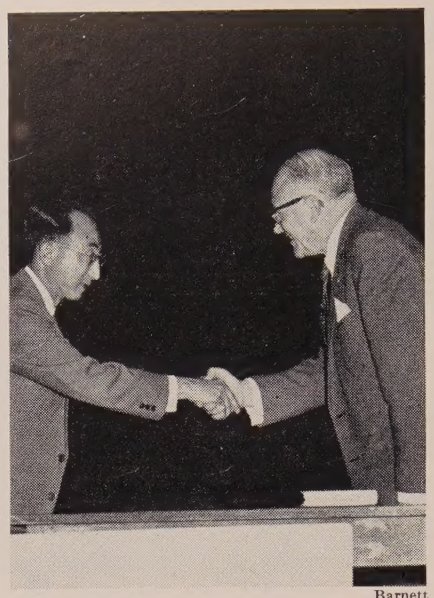
Area Represented at Tokyo

Several representatives of San Francisco Area attended the 14th World Convention on Christian Education early last month in Tokyo.

From Japanese Conference were the Rev. J. K. Sasaki of West Los Angeles Church; Mrs. Sue Yusa, church-school teacher at Berkeley United Church; Seichi Mikami, conference lay member from Fresno; the Rev. Alpha Takagi of Tacoma, who also traveled part way with a shipment by Heifer Project.

From California-Nevada were the Rev. Robert N. Boswell, Fresno District superintendent; Miss Mona Dyer, director of Christian education at First Church, Fresno; Mrs. Kimball Salmon, church-school superintendent at First Church, Sacramento.

Mr. and Mrs. James McGiffin of Los Altos attended on behalf of the General Board of Missions.



Barnett

Among guests at conference in Stockton was Shoji Okamaru, Japanese vice-consul in San Francisco, welcomed by Bishop Tippett. Okamaru, a Methodist, has spoken this year at several churches of the area about developments in Japan.

RIDING . . .

THE CIRCUIT

The 1958 journal for California-Nevada Annual Conference was mailed this month to pastors for distribution among church leaders, according to the Rev. Jackson Butler of Lodi. Copies are available also at The Methodist Publishing House. All lay leaders should pick up their copies as soon as possible.

Parsonage arrivals this summer include twins, Catherine Ann and Mary Wyon, born May 23 to the Glenn Fullers of Greenfield. Other new babies include Daniel Timothy, born May 17 to the Roy Sanos of Loomis; Wade William, June 2 to the William Yabroffs of Campbell; Nancy Leigh, July 3 to the Robert Hawthornes of Tracy; John Frank, August 2 to the James Kubiks of Los Molinos; Gene Scott, August 15 to the Robert L. Walkers of Vacaville.

Mr. and Mrs. Arnold Hodgkinson of First Church, Palo Alto, observed their 62nd wedding anniversary May 10. Recent golden wedding anniversaries have included those of Dr. and Mrs. Richard Bolt, Trinity Church, Berkeley, July 21; Mr. and Mrs. Grover Bagby, Sr., First Church, Fresno, June 14; Mr. and Mrs. Earl Morrill, Linden, August 3; Mr. and Mrs. William Breazeale and Mr. and Mrs. Ray Dix, July 12, all of First Church, Modesto; Mr. and Mrs. Gus Ketterlin, Santa Rosa, August 3.

Seven Youths Spend Year in Europe

Seven California-Nevada Methodist youths are spending this year in Europe in the International Christian Youth Exchange while several European youths are coming to homes here. They are among 40 American youths in this year's program.

One two-way trade involves a native daughter's return. Letty VanDerVegt of Trinity Church, Berkeley, born in the Netherlands but in this country since a young child, has gone to The Hague for her junior year of high school. Clemens Groot has come to Berkeley for study, residing with Mr. and Mrs. Leendert VanDerVegt while Letty is in his home. Letty has been active in MYF Christian witness.

From Burlingame, Kennon States went to Marburg, Germany, with her German "sister," Birdie Schultz, who has been at the home of Mr. and Mrs. Louis A. States for the past year.

Carla Blomquist of Corning has gone to her ancestral home in Sweden, residing in Lidingo with the parents of Staffen Wennberg. Young Wennberg will attend high school at Corning and reside with Mr. and Mrs. C. L. Blomquist. Carla has been local and subdistrict MYF president.

First Methodist youth to be accepted for this year's exchange program was Judy Nickel, daughter of Mrs. Harry Nickel of First Church, Delano. She is living in Berlin, trading homes and high school with Jutta Weiss.

Another German city, Steinatal, has become the residence of Gary Colliver, son of Mr. and Mrs. Grant Colliver of Alum Rock Church, San Jose. The Colliver are hosts to Friedrich van Baumbach of Steinatal.

Grace Church, Stockton, is sponsoring the visit of two young people, on a one-way basis. Miss Hilde Ehrschwendtner of Linz, Austria, is attending college and living with Mr. and Mrs. John R. Humphreys. Gerhardt Merk of Leonberg, Germany, is in high school and living with Mr. and Mrs. Lawton D. Harris.

David Brown, son of Mr. and Mrs. Roger Brown of Tulare, has exchanged with Hartmet Hitzer of Gromitz, Germany. The Browns have been hosts to extended visits by persons from Turkey, India, and Italy. David has been MYF president.

From Woodland, Ann Cantrell has gone to Kassel, Germany. However, her exchange is Nickie Dahl of Stuttgart, who is living with Mr. and Mrs. Zell O. Cantrell. Ann has been active in MYF and the choir.

Is thy heart right, as my heart is with thine? Dost thou love and serve God? It is enough. I give thee the right hand of fellowship.

—John Wesley (1703-1791)

NOTE: The last previous issue you received was for August. This one is dated October. But you will not be short changed. You will get the full number of issues ordered.

rhaps you're wondering why the omission of ember. To answer, we go back more than two years e time plans for TOGETHER were incubating.

ost monthly magazines arrive one week ahead of th-of-issue. TOGETHER would therefore be especially omed in subscribers' homes, it seemed, if it came "off " at midmonth—the October issue, for example, on fore October 15. And this schedule would make it ble to give pastors a useful preview of TOGETHER's nts in their *New Christian Advocate,* which is out ne first of the month.

at's how TOGETHER came to be the *midmonth magafor Methodist families.* And it all has worked out as planned—with one flaw. A few subscribers in rners of the world got their copies one month late, ingly. So starting with this issue we're setting the one month ahead. You should have this October on or before September 15—but even readers reached gsled mail in America's newest state-to-be should eirs before October 1.

e can't let this second anniversary issue slip through ut a warm *thank you!* Thousands of you readers been so generous with your letters, articles, and graphs, Methodists everywhere can truly say this magazine. We will continue to look to you for especially you photographers. (*See opposite page.*)

d speaking of pictures, chances are you haven't essed the subject of this month's cover. It's the on milkweed releasing its fluffy seeds to drift paraike across the country side. Mrs. Myrtle Walgreen, took it, calls this picture *Gone With the Wind.* be interested in her story, *Many Look, Few See 33*), which introduces an extraordinary selection r nature pictures in full color. She reminds us of n Keller, whose *Three Days to See* led off our July —and who once said that being blind isn't "half so as to have two good eyes and see nothing."

—YOUR EDITORS

cripts: Authors should enclose postage for return—and address respondence to the EDITORIAL DEPARTMENT.

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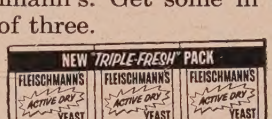
Young Kunkletown cook is talented musician, too

Teenage Cook Wins at Three Fairs

Young neighbor Mariann George thinks both Jean Gregory and her prize ribbons are mighty nice! Jean won them just last year—in cooking competition at three different Pennsylvania Fairs.

Jean loves to whip up yeast-raised treats, and of course, uses Fleischmann's Active Dry Yeast. "It rises so fast," says Jean. "And it's easy, too!"

Like Jean, you'll find Fleischmann's Active Dry Yeast is a big help if you bake at home. You can keep a supply handy on your shelf . . . this dry yeast stays fresh for months. And it's fast-rising and easy to use. No wonder prize-winning cooks prefer Fleischmann's. Get some in thrifty strips of three.



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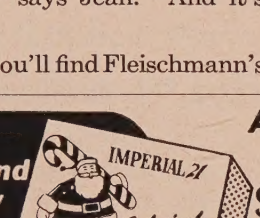

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21-Card CandleGlow Christmas Asst. $1

Amazing Offer To Show You Easy Way To Make Up To $100 IN SPARE TIME!

If you want extra money, we'll send you *both* of these new 21-Card $1 Christmas Assortments for only 59c! Just show them to people you know and let them see how *much* $1 buys in thrilling new Cardinal Card Assortments. They'll buy fast and thank you. The quick profits you make—up to 50c of each dollar—will show you how easily you can earn.

Every Day Is DOLLAR Day

Cardinal's easy-to-sell $1 "buys" include many other new Christmas and All-Occasion Card Assortments, Stationery and Gifts. Also a big line in all price ranges—featuring finest EXCLUSIVE Name-Imprinted Christmas Cards that sell on sight from FREE Samples. Biggest cash profits, plus *Extra Cash Bonus.* Money-Back Guarantee assures up to *20c extra profit per box!*

ACT NOW...SEND NO MONEY!

You don't need any experience. We'll send the two boxes and exclusive Name-Imprinted Samples on FREE TRIAL. $1 Gift Offer included. *Don't pay a cent until you see what you get.* Just send the coupon.

Handsome Portfolios of Exclusive NAME-IMPRINTED Christmas Cards FREE with Your Assortments!

***EXTRA!* $1 GIFT**

"Sweet Tooth" Salt & Pepper Set given for first regular order.

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MAIL COUPON NOW!

CARDINAL CRAFTSMEN, Dept. 75-S
1400 State Ave., Cincinnati 14, Ohio

Please send 2 new $1 boxes and Name-Imprinted Samples on FREE TRIAL. After I see the cards, I may pay for them at 59c plus postage, or return them and owe nothing. Include $1 Gift Offer.

Name .....

Address .....

City & State .....

PLEASE DO NOT ENCLOSE ANY MONEY

Letters

Censor 'Unwed Mothers'?

MRS. ED LAFLER
West Covina, Calif.

Although it is wonderful to have such a retreat as the *Haven for Unwed Mothers* [June, page 13], I would rather read this in a professional journal. As a counselor of girls, a worker with youth, and a parent of teen-agers, I welcome the information.

However, I think you made a serious mistake to publish this article in a family magazine. It was almost an invitation to experiment.

Why 'Pressure' on Charlotte?

FRANKLIN C. HUBBARD, *Pastor*
First Methodist Church
Seneca, Ill.

While approving of *Haven for Unwed Mothers,* I abhor the psychological pressure brought to bear on Charlotte both by Mrs. Kelley and Brother Haughton.

Perhaps my experience with unwed mothers may not extend over Brother Haughton's period of years, or the number of cases handled by him, but I have never been guilty of using his methods of pressuring a mother to relinquish her child. I have never played on the emotions of the parents of a girl or the girl herself to convince them the child could not be raised by the mother.

Of course, what Charlotte did was morally wrong. I do not defend the act, but I believe she will live to regret that she signed the release in a moment of emotion and that she will live to regret she did not change her mind.

This is not in defense of promiscuity. It is an appeal for a better understanding of the unwed mother and an application of Jesus' comment: "Neither do I condemn thee. Go and sin no more."

Brother Van . . . a Saint

MRS. GARFIELD L. GASKELL
Horton, Kan.

We were thrilled to read *Saint in Stirrups* [July, page 18] because we have seen and heard "Brother Van," that dear saint of God.

My husband and I and our two-year-old daughter went up into northeast Montana, New Poplar, to take up a claim after the government opened up the Ft. Peck Indian Reservation for white settlement. It was in 1918 that families decided to organize a church

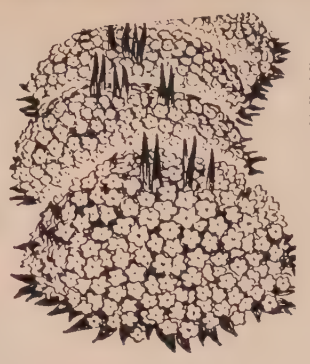
SPECIAL-BY-MAIL FALL GARDEN BARGAINS

A Pink Cloud Resting on a Tree Trunk

...ice
...k
Fall
...nting

...ummer-Blooming
SMOKE TREE *Only* **$2.49** *each*
(2 for $4.50)
(4 for $8.00)

...hen the other flow-...ing trees on your ...reet have quit ...looming, this ...eathtaking Smoke ...ree bursts forth in all its glory. ...orgeous panicles may be so ...rnse, you can't see the branches. ...ays in bloom for weeks and ...eeks. Turns a dazzling yellow in ...ll. Magnificent when planted in ...irs. Thrives in full sun or semi-...ade. Mature height 10 to 15 ...et. Our stock is well-rooted ...ith good trunks. Postage paid ...n prepaid orders. C.O.D.'s wel-...me. Planting Guide included.



BLANKET YOUR GARDEN WITH EVERGREEN

CREEPING PHLOX

5 for $1.69
(10 for $3.29)
(25 for $6.98)

Now blanket the borders of your garden in gorgeous pink, blue or white flowers for an unbelievably low cost. You get not only flowers, but the lovely evergreen foliage adds beauty to your garden all winter long. Thrives in sun or part shade. All well-rooted, blooming-size plants. Planting instructions included. Postage paid on prepaid orders. C.O.D.'s welcome.

AMAZING COLOR-CHANGING BURNING BUSH

Every Season Brings Out a Dazzling New Color From Yellow to Red to Green to Crimson Fire

Special-By Mail Price
$1.69 ea.
(In lots of 2)
(1 for $1.98)
(4 for $6.00)

...ou'll admire your Burning Bush (Euonymus alatus) ... Spring, Summer and Winter, BUT IN FALL, these ...rubs will actually STOP TRAFFIC. The flaming ...pper crimson foliage is so brilliant that each shrub ...ems to radiate light as if it were on fire. Grow 4 to 5 ...et high and 3 to 4 feet wide. Plant along foundation ... front of your house where you can enjoy their ...auty from inside and out. Magnificent when planted alone or use ...veral as a hedge. Seldom need to be clipped or pruned. ALWAYS ...EAUTIFUL—Yellow flowers in spring, dark green foliage and bright ...d berries in summer, then the show of shows in fall. In winter, the ...nusual corky bark adds interest to your yard. Our stock is hardy, ...ell-rooted, excellent transplanting size. Postage paid on prepaid orders. ...O.D.'s welcome. Planting Guide included.

MONEY BACK GUARANTEE

...our complete satisfaction is guaranteed. If on arrival you are ...ot 100% satisfied, simply return for your money back.

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$1.00 ea. (In lots of 5)
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Northern Grown Bushy Trees

These trees are so beautiful you'll hardly believe your eyes when you see them delivered at your door this Fall. Not tiny seedlings, but choice heavy-rooted, densely branched 5 year old trees. WILL ADD REAL BEAUTY AND VALUE TO YOUR YARD FOR YEARS TO COME. Every tree is northern grown, extra nice, well-shaped. Planting Instructions included. Postage paid on prepaid orders. C.O.D.'s welcome with 25% advance deposit. Limited offer—so please write today. 5 trees for $5.00. Orders for less than 5 are $1.25 per tree—minimum order two trees. The more you order, the more you save—10 trees for $9.50, 20 for $18.00. Delivered at the proper planting time.

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LIFETIME MULTIFLORA ROSE FENCE

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Our stock is top-quality, at least 1-2 ft. tall, well-rooted. Complete Planting Guide included with every order. Postage paid on prepaid orders. C.O.D.'s welcome with 25% advance deposit.

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* **Blooms in Spring with Thousands of White Roses**
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* **Grows Fast—Yet Needs Little Care**

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DEPT. 830-1928, SKOKIE, ILL.

Please send me my order as checked below on your guarantee of complete satisfaction or my money back.

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CREEPING PHLOX ☐ 5 for $1.69 ☐ 10 for $3.29 ☐ 25 for $6.98
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ROSE FENCE _____ (No. of Plants) Lifetime Multiflora Rose Fence
BURNING BUSH ☐ 1 for $1.98 ☐ 2 for $3.38—$1.69 ea. ☐ 4 for $6.00

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The new Virco-Matic Banquet Table is adjustable in height automatically, from 21" to 31". It is an exceptionally well-built unit, available in Vircolite Plastic Top or Heavy Duty Masonite. Ideal for use in Kindergarten, school or adult group activities. Another popular favorite in public seating is Virco's #127 all-steel Folding Chair. Can't tip construction sturdily built to last for years. Virco Mfg. Corp., P.O. Box 44846, Station "H", Los Angeles, Calif., or Conway, Ark.

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Sell for $1.00 each
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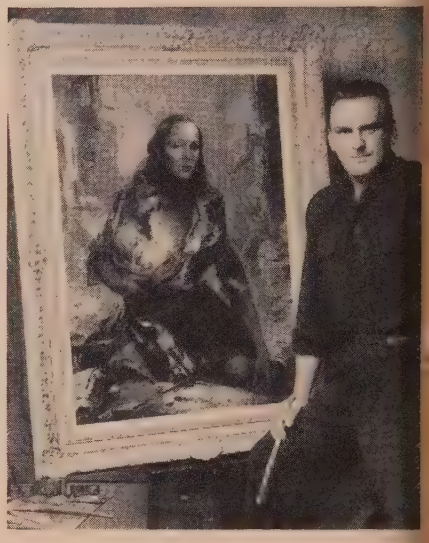
at the little schoolhouse where we had the Sunday school.

As there was a majority of Methodists, the district superintendent was asked to come. A minister named Dutton brought Brother Van and we loved him on sight. How he thrilled our hearts with *Diamonds in the Rough, Bye and Bye,* and others! He put a hunger spark in our hearts for God that never left. We never saw Brother Van again, but he left a blessing that has lasted 40 years.

Artist Puzinas, USA Citizen

PAUL PUZINAS, *Artist*
New York City

In *Madonna Festival* [April, page 35] you made an error with regard to my nationality and residence. Since 1953, I



Puzinas: Prize winner still in U.S.

have been an American citizen and now reside in New York City. I have no intention of returning to my homeland, Lithuania, while it is under Communist rule. However, before that, I was a displaced person.

Our caption stated that Mr. Puzinas (who lost his family in the war) was again in Europe. We're glad to note he's now an American citizen—and to publish this photo of him and his Madonna, which won a top award at the 1957 Wilshire Methodist Church's Madonna Festival.—EDS.

Rebuttal From Mr. Emmons

GLENN L. EMMONS, *Commissioner*
Bureau of Indian Affairs
Washington, D.C.

Regarding Oliver La Farge's *What's Ahead for the American Indian?* [June, page 21]: His comment about "a concerted attack on tribal organization and Indian economy" is nonsense. Actually, we are spending considerable time and money on programs specifically designed to strengthen the economy on and around the reservations. And we are

inly not attacking tribal organiza-
; in fact, we are working quite
ly with them on many fronts.
e question of sales of individually
d Indian lands is far more complex
Mr. La Farge suggests. The depart-
issued a statement of policy on
last May, and Mr. La Farge has
tly written that he considers it
ep in the right direction."
. La Farge comments about the
ee Sioux; I assume he is referring
e group which lives in Flandreau,
although he mentions it as a
nesota tribe." This tribe is *not*
d permission to buy the 385 acres.
ally, the tribe had asked that this
ally owned land be transferred to
tright or for a nominal considera-
of $1. Since the tribe was then
only 480 of its 2,100 tribally owned
and had no particular plan for use
ne federal-surplus 385 acres, we
unwilling to support such transfer
ation. The lands were declared
us and were subsequently sold for
$45,000.
noted with appreciation that you
red your readers to James Daniel's
rica's Indians Get a Chance
ruary, 1957, page 31] "for a dif-
t view of the Bureau's work."

e Pipe to Khrushchev

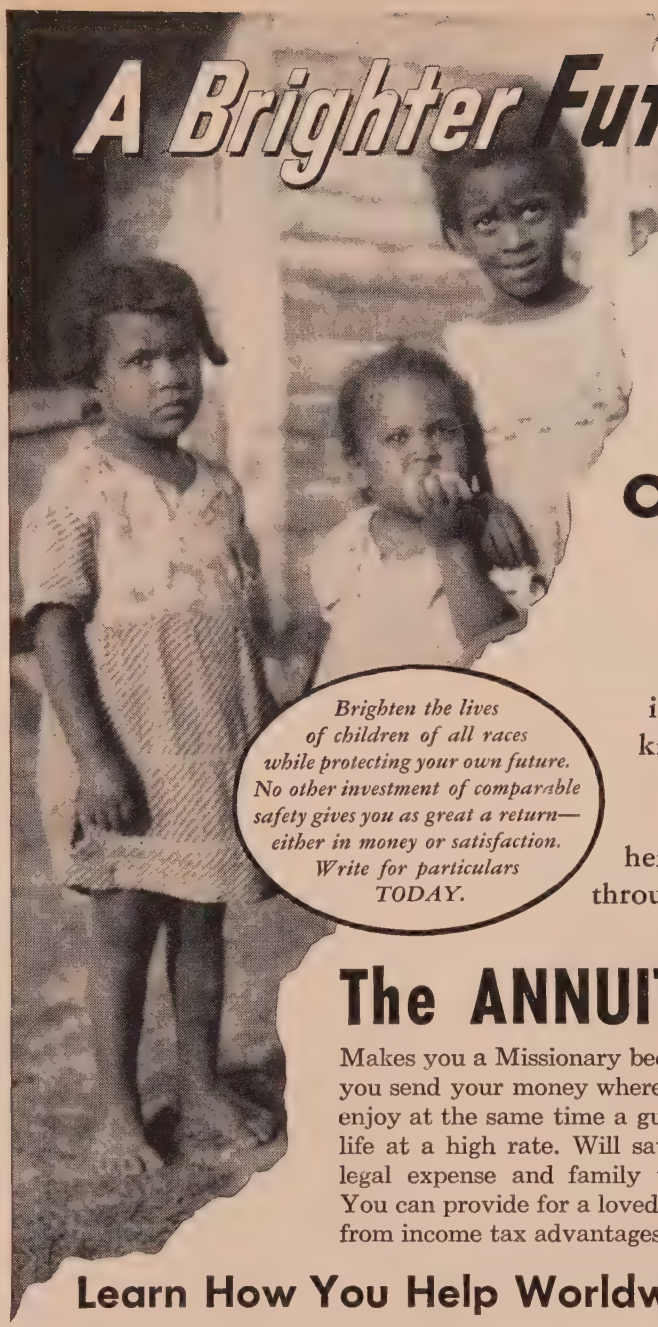
RS. SALLIE FLATT
Louis, Mo.

urch of the Ten Tribes [June,
23], telling of the Methodist church
klahoma City, reminds me of a
ng just received from Oklahoma.
ls how 15 Indian chiefs sent an
nt Sioux 2½-foot peace pipe to
er Khrushchev, asking him to
e it with leaders of all nations.
of the Indian nations have found
under the U.S. flag," they wrote.
re free to express our opinions
d to seek justice without fear of
ution."

Maurois Borrow Idea?

S. MARSHALL D. WILLIAMS
Albany, Ind.

iré Maurois' *A Loan of Honor*
ust, page 15] reminds me of the
ical philanthropy Benjamin
klin advocated in a letter to Ben-
Webb, written in 1784:
Sir:
ur situation grieves me and I send
herewith a banknote for ten louis
I do not pretend to give such a sum;
lend it to you. When you shall re-
to your country, you cannot fail of
g into some business that will in
enable you to pay all your debts. In
case, when you meet with another
t man in similar distress, you must
ne by lending this sum to him, en-
g him to discharge the debt by a
peration when he shall be able to
with such another opportunity. I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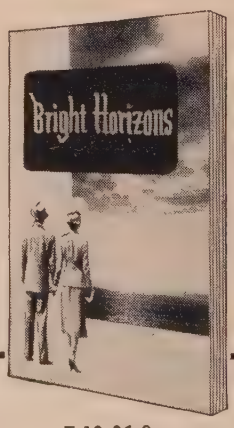
"Bright Horizons" shows you the crying need of the gospel at home and abroad and how that need is being met with enterprise and consecration. This brand new beautiful book in two colors answers all questions you can have about Annuities—your Stewardship Investment of growing popularity. Gives you a broader outlook both on the personal advantage of Annuity investments as well as on the need of wider Christian service.



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Attention: Rev. H. Burnham Kirkland T 10-26-8

Dear Mr. Kirkland: Please send me free copy of "Bright Horizons" containing information on The Annuity Plan and telling how Missions brightens the lives of children here at home and abroad.

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No tipping—Stand on any part of the seat. Self-adjusting hinges prevent tilting.

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A. Samsonite padded cushion chair — Upholstered with damage-resistant vinyl.

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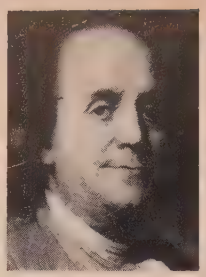

B. Franklin and Maurois: Ideas match.

hope it may thus go through many hands before it meets with a knave that will stop its progress. This is a trick of mine for doing a deal of good with a little money. I am not rich enough to afford much in good works, and so am obliged to be cunning and make the most of a little. With best wishes for your future prosperity, I am, dear sir, your most obedient servant.

B. Franklin"

It suggests to me that Franklin lent ideas as well as money!

Moslems Still Keep Trust

J. JOURY, *Tourist Attaché*
Permanent Mission of the Hashemite Kingdom of Jordan to the UN
New York City

On reading *America's Fourth Faith* [July, page 40], I came across a paragraph saying: "There was a time not far past when the keys to the Church of the Holy Sepulcher in Jerusalem were kept by a Moslem family because Christians could not get along."

May I add that for the same reasons mentioned in the article and up to the present time the door of the Holy Sepulcher is closed at night, and from 11:30 a.m. to 3:30 p.m. has been guarded since 1244 by two Moslem families, one of which keeps the key, while the other has the right of opening the door. By accepting this trust the two Moslem families are helping to keep peace between the Christian denominations in the Holy Sepulcher.

Dorothy Thompson, distinguished journalist, will report in November on opportunities for Moslem-Christian cooperation.—EDS.

Remember 'A Guy From Samaria'?

MAX G. TOW
Madison, N. J.

As a habitual hitchhiker in my college days and as one who has often given a lift since owning a car, I must take exception to TOGETHER's presentation of the issue [*Don't Get 'Thumbed' Into Trouble,* July, page 30]. It was good of your staff writer to check with J. Edgar Hoover and other top officials, but did he check with the Old Testament command concerning the stranger and sojourner, or with Jesus' word about a guy from Samaria who risked his own neck to help someone on a criminal-infested road?

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Together / NEWSLETTER

EW CHURCH EVERY THREE DAYS. The Board of Missions reports that between January, 1950, and April, 1958, The Methodist Church organized 1,053 new congregations. That is an average of 124 a year or one new church every three days.

COHOLIC COST HIGH. Dr. Caradine R. Hooton, general secretary of the Methodist Board of Temperance, says the liquor industry is spending $400 million annually for advertising, but state agencies are spending only about $4 million to care for the alcoholics now estimated to number over five million. He urges increased state expenditures for rehabilitation of alcoholics.

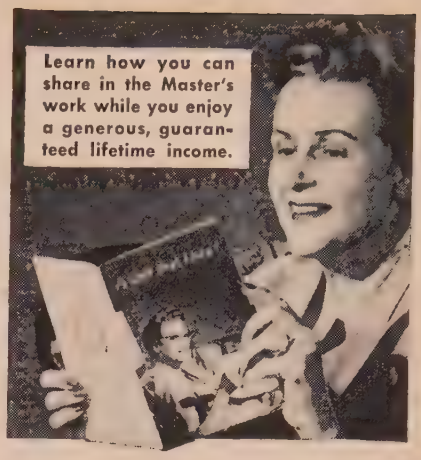
RLD ORDER SUNDAY. Churchgoers throughout the land will be urged on October 19 to do everything possible to ensure human rights and fundamental freedoms for everyone the world over. A message from the National Council of Churches to be read on World Order Sunday declares observance of these rights is an essential witness to faith in God."

E BISHOPS OVERWORKED? Five laymen at Lake Junaluska ook advantage recently of a panel discussion on What Would You Like to Ask Your Bishop?" to find out if he bishops are working too hard. Methodist Bishops ohn Branscomb and Nolan B. Harmon replied "yes" in any instances, and added so are conscientious astors, district superintendents, board xecutives and lay leaders. The bishops said the hurch's ever-increasing program leaves little time or serious study and planning. Hence, the spiritual eadership of the church is suffering.

D OR COMMUNISM? Dr. E. Stanley Jones, famed issionary-evangelist, says the Middle East crisis is speeding up the world's decision between atheistic Communism and God. In a book written 34 years ago he warned such a decision was coming, but now thinks the world is making up its mind faster than he had anticipated.

ADS WORLD ORGANIZATION. Methodist Bishop Shot K. Mondol of the Delhi, India, Area has been elected to a four-year term as president of the World Council of Christian Education and Sunday School Association which has just concluded its 14th annual session in Tokyo.

(More church news, page 64)



A SECRET of Happy Living is in this Little Book

It describes the "annuity with a heart"—which you may obtain in amounts as little as $100—and which pays you a safe, largely tax-exempt, worry-free income *right from the start*—an income that never varies in good times and bad. At the same time this plan enables the American Bible Society to spread the Gospel to all the world—translating the Scriptures into more and more languages and dialects and distributing them "without note or comment" wherever a human need exists.

Enjoy the priceless happiness of knowing that your money works for God while it works for you.

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Please send me, without obligation, your booklet T-89, entitled "A Gift That Lives."

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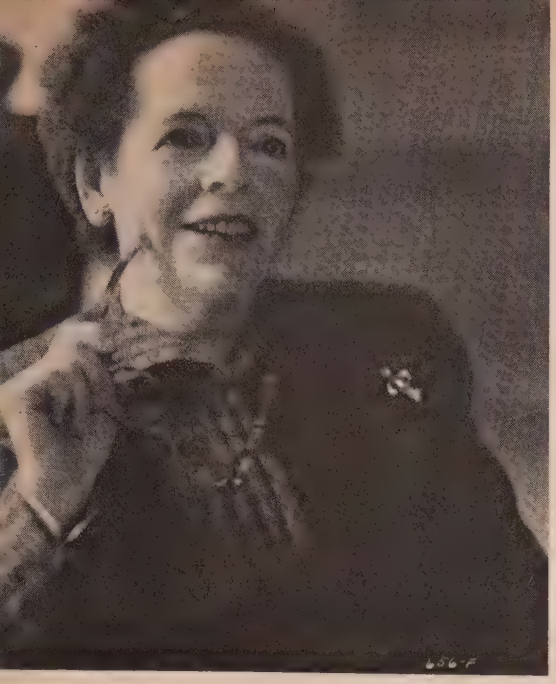
"And Postum's really good . . . doubly so because I feel and sleep so much better. My husband says I look younger, too!"

Postum is 100% coffee-free

Another fine product of General Foods.



For joys withheld,
as well as blessings given,
a woman learns to say

Thanks for a Happy Heart

By FAITH BALDWIN
Distinguished American Novelist

WHY IS IT that we moderns so rarely hold with our ancestors' quiet, "Thy will be done"? In that simple phrase I've found the secret of true happiness. Yet I must confess that many years went by before I learned to accept it.

I was born into a Methodist family and christened by my clergyman-missionary grandfather. My parents, however, were not churchgoers after the early years of their marriage. Still, I went regularly to Sunday school and, during four years in boarding school, to church. After that, I attended various churches when and where I wanted, finally joining one.

I encouraged my children to attend Sunday school, of course. Probably, I was a typical church member, attending more or less regularly. I thought I had a firm belief in God but, like so many people, I prayed only when things went wrong. It didn't occur to me to say thank you when things went right.

Then, some years ago, I found myself in profound trouble. My husband was critically ill; during the seven weeks of his sickness I prayed continuously—certain, despite what the doctors said, that God would help me. Once before, when my best friend had lain gravely ill, I had spent one terrible night on my knees with the Bible. She had lived. But my husband died.

My mind knew this was merciful and right. But my emotions rejected it. I tried to pray, but there was nothing. No one was there. I felt only the darkness and the void and being alone.

For months I walked the floor at night with a bottle of sleeping pills as my tempting companion. I knew how many I needed to sink into what appeared to be the peaceful sleep of death—and that was what I desperately wanted. Still, I was held back by an awareness that if there were any validity to the religion in which I had been brought up, I would be committing a spiritual crime. I felt a deep, moral responsibility to my four children. But it would be so easy.

At that crucial time two friends came to me; one an old acquaintance, another a new one. Gradually they brought me back to living.

Since then, my interest has been centered in things of the spirit—the enduring things. I have learned to say thank you from a happy heart. I've learned to be grateful for all that has been withheld as well as for all which has been given me. This was a hard lesson, but I have come to understand it as my spiritual life has developed.

Now I go each Sunday to the church whose minister brought me back into the light. With this has come a deepening of my understanding of the truth that all people, regardless of race, are God's children. There is one God and we all belong to him, no matter what dogma we follow. Every living man is a spiritual body in a temporal one, as St. Paul said. And each spirit is of God, created by and returning to him. We all are on the same path, each according to his understanding.

In trusting, in believing, in prayer, and in the courage to speak for and of God, anywhere and at any time—not just in church—I have found the happiness that passeth human understanding.

Chronicler of the Atomic Age

A two-time Pulitzer Prize winner, *New York Times* science editor William L. Laurence covered the biggest story of modern times—the birth of the Atomic Age. He was the only reporter present when the first A-bomb was tested in New Mexico and the only newsman to see one dropped on Nagasaki.

It was his eyewitness account of the Nagasaki bombing and a subsequent series of articles on the development, production, and significance of the bomb that won for him in 1946 his second Pulitzer Prize. He also holds the George Westinghouse Award for Distinguished Reporting, honorary degrees, and two War Department citations.

Born in Lithuania in 1888, Laurence

Yes, Atoms for Peace!

By WILLIAM L. LAURENCE

IN THIS, the 16th year of the Atomic Age, mankind stands on the threshold of the greatest industrial, social, and economic revolution in the million years of his existence on this earth. Even now, scientists from throughout the world have been meeting to explore the possibilities of atoms for peace at the Second Geneva International Conference on the Peaceful Uses of Atomic Energy.

From a civilization limited and controlled by an economy of scarcity, man is about to enter into a civilization built on plenty. From a world of nightmares, in which instant atomization into a poisonous, radioactive mushroom cloud was an ever-present threat, he now is about to emerge into a world holding out the promise of fulfillment of his most cherished dreams. Among these: peace, prosperity, and a physical, intellectual, and spiritual climate, made to order by his own creative efforts, that will give him at last the opportunity to realize the vast potential of his intellectual and spiritual resources.

For the vast power of the atom can open to man the wealth in the world's great wastelands. It can literally stretch the surface of the earth by turning regions now forbidden to man into fit dwelling places for scores of millions now living and for generations yet unborn. It could be harnessed to bring up mineral treasures buried in inaccessible sites or uneconomical to harvest; to pump waters from the depths for irrigating vast stretches of desert, to air-condition great regions in the tropics, and of the Arctic and sub-Arctic continents. Thus will be created new living space for the world's ever-increasing population. [See *Too Many People!*, September, 1957, page 16.]

All through history, tyranny and evil have triumphed for a time. But eventually the spirit of man, which is always trying to rise toward a heaven of its own conception, asserts itself.

I believe (and there are signs already to this effect) that the days of Communism are numbered. I believe that what we have seen in Poland, Hungary, and even Russia itself are portents that the day of the attempt to enslave the spirit of man is coming to an end. And I say that in perhaps 10 or 15 years we shall see, not necessarily a revolution, but a gradual retreat from the concept of the ant heap to the concept of man, free to think, to dream, and to lift his head to the stars. When that time comes, the threat of total war will have been eliminated. We shall have a world in which science will have forced man everywhere to accept the concept of freedom. And that is the greatest contribution that science will make.

When the present Russian regime started, about 90 per cent of the people were illiterate peasants. Today, the fact that they are trying to industrialize themselves forces them to educate their people. And the more education you have, the more freedom. Therefore, the time will come when the Russian masses, educated and knowing the difference between life in freedom and life in slavery, will force the transition from a state in which man is a member of an ant heap to a state in which man is a member of a free society.

Science has brought about a state in which war has become impossible. The very same forces also will bring about a new life by eliminating forever the difference between the "haves" and the "have nots"—by making available to mankind everywhere a practically unlimited source of energy.

Scientists are confident it will take no more than two decades to harness the energy of the H-bomb for the production of practically endless quantities of power. This will run the wheels of a much-improved civilization, which will provide enough power for the uses of all nations. In that

to the U.S. in 1905 during a political
ge in his homeland. Studies at Har-
were interrupted by lack of funds,
after U.S. Army service in World
I he earned a law degree at Meth-
t-related Boston University. Becom-
a reporter in 1926, he joined *The*
York Times as a science writer
years later.
1940, Laurence started covering
A-Age story by writing the first
comprehensive account suggesting that the day of atomic power was near. The War Department then tapped him in 1945 for the secret atomic-bomb reporting assignment.

Since 1930, Laurence has covered most of the world's major medical and scientific congresses—among them the 1955 Geneva Conference on the Peaceful Uses of Atomic Energy.

Laurence's books, *Dawn Over Zero—The Inside Story of the Atomic Bomb,* and *The Hell Bomb,* have been acclaimed throughout the free world. But more important than such reports on the destructive uses of the atom have been his writings on the peaceful uses of atomic energy. These, and his talent for translating to laymen's language the deepest mysteries of science, make him one of the foremost science writers to develop in this science-minded age.

, one of the main causes of war,
unequal distribution of power,
be forever eliminated.
is estimated that there is enough
avy hydrogen" (deuterium) in
oceans to provide 1,000 times the
er used at present for 1 billion
s; this means that the problem of
gy is going to be solved forever.
addition to power, science has,
ugh radioactive isotopes, opened
ntirely new era in biology. These
stances not only will aid in the
tment of disease but will help also
he study of the processes of life
ch, until now, were so complex
it was impossible to study them.
ith these radioactive tracers, great
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y of life's mysteries. It is con-
tly expected that the problem of
er will be solved in the next five
. The causes of heart disease and
blood pressure, the greatest kill-
man, also are being gradually
rstood. And the more we under-
causes, the more we can pre-
hese diseases from ever develop-

ink we can look forward in the
10 years to an era in which all
tious diseases will have been
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g developed against such things
. In fact, it is possible that within
next five years we may develop
ccine against the greatest and
t infectious disease of all—the
mon cold.
he point is that with the inven-
of the microscope and the dis-
ry by Pasteur of the relationship
acteria to infectious disease, we made a major breakthrough that finally led to the conquest of infectious diseases by vaccination, immunization, sanitation, chemotherapy, and antibiotics. Equally important, discovery of the causative role of bacteria led to the development of antiseptic measures which opened the way to the tremendous advances in modern surgery. And we are making more progress every day.

Now we are about to make another major breakthrough, which promises to do for the chronic diseases what the discovery of the bacterial origin of infectious disease did for those ill-

'PROJECT PLOWSHARE'

IN 1952 an atomic blast dissolved the island of Elugelab in the Eniwetok chain, making a hole one mile wide and 175 feet deep. . . . Last summer Atomic Energy Commission experts studied feasibility of using the idea to excavate a harbor in Alaska to open an oil field. It would help man acquire fuel he needs to live.

The Versatile Atom

Man is beginning to collect dividends from the split atom—in health, agriculture, and research, in medicine, power, and the oil industry. Here is a thumbnail progress report from each of these six fields.

Health Horizons: Insects have caused some of the world's worst diseases in man and animals. Mosquito-carried malaria, a villain for thousands of years, still takes an estimated 2 million lives annually. Yellow fever, typhus, bubonic plague, and other diseases induced or carried by insects have taken unknown millions more. But now radioisotopes have joined in the fight against such scourges. They benefit livestock by controlling tick fever, anthrax. More, they give hope to men in stricken areas by helping increase and improve crops, by protecting the forests and safeguarding stored food.

Agriculture's Harvest: Radioisotope techniques eradicate some insects, preventing crop infestations and preserving foods; can yield a potential annual saving of $210 million. Prize example is elimination of screwworm fly from Curacao. Controlled radiation sterilized male flies, resulted in unfertilized eggs. Experts say a similar program in the South could save the nation $15 million.

Research Unlimited: All industry is aware of the atom's untapped potentials. Savings come through reduced costs, more rapid research, new and improved products. Motor laboratories use radioisotopes to test the wear and tear on moving parts. Some 3,375 different gauges now have been licensed by the Atomic Energy Commission for use in rubber, plastic, tire, glass, and other manufacturing processes. The tamed atom, its capacity for good almost unlimited, saves American industry $200 million annually.

Medicine's March: Probably 800,000 persons each year benefit from treatment or diagnosis by isotopes such as cobalt-60, cesium-137, gold-198, yttrium-90, especially in the field of cancer. Radioactive iodine has reduced the cost of thyroid-gland surgery. Other isotopes are helping scientists to unravel the mysteries of geriatrics, even to examine the chemical process basic to life itself.

Power Package: Fossil fuels still hold the upper hand in the U.S., but the atomic-electrical industry is breaking out of its shell. The Shippingport plant already produces commercial power in the Pittsburgh area; other giant projects are under way in the Chicago and Indian Point (Hudson River) regions. Great Britain also has taken strides, building power reactors that will save millions of tons of coal by 1975. Our children's children can expect to see this gigantic new industrial dynamo roaring into high gear.

Petroleum Primer: The oil industry relies heavily on these new techniques, figures its savings to tune of $215 million a year. Radiation factors help locate oil-bearing strata. Other isotopes ride herd on acid used to stimulate wells by voiding flow-blocking sandstone. Another of the gushering applications aids in determining the proper channels for oil as it flows in the pipelines.

nesses. The infectious diseases generally hit the first half of life, while the chronic and degenerative diseases strike the second half. Within the next 10 years we may reasonably expect to bring the degenerative diseases under our control, and thereby not only add years to our life but life to our years.

Man, therefore, will have improved his physical being by the availability of practically limitless power. He will have improved his biological existence by the elimination and control of disease. And then we come to the psychological and the spiritual. Once we have given man a good physical environment, then we will for the first time have the opportunity to develop the innate spiritual and intellectual powers that have been dormant in him through the ages, when he had to devote so much of his time and energy to making his physical and biological environment acceptable to him.

So science is preparing the way for a new era of man which will provide him with material abundance for a pleasant existence and give him the leisure in which to develop his spiritual capacities to the utmost. For, really, the energy in the atom is secondary only to the much greater forms of energy—the dynamic, creative energies inside man. These also have been lying dormant for the million years that man has existed, just as atomic energy has been locked up inside the atoms.

The creative energies in man have been there also, but mostly because of his unfavorable environment and because he had to blunder through history, not knowing exactly where he was going, he was never able to develop fully these creative powers. Only a few—the Shakespeares, the Newtons, the Beethovens, the Einsteins, and a few others—had so much of that energy that it came out of them.

Most men had similar creative forces within them, but they did not have the opportunity that they are going to have in the near future. And I believe that once you give man the opportunity to develop the creative forces inside of him, then there will be a world in which the forces of good must triumph over the forces of evil.

A LESSON IN TOLERANCE 132 YEARS OLD

Editor Barber Badger penned this plea for brotherhood in the first issue of* The Christian Advocate, *in 1826; today his message is equally urgent for all Americans!

NO PART of the Christian character is so often the subt of remark, and at the same time so little understood, as at charity which hopeth all things. Neither are they by om it is most eloquently praised always the most careful exhibit it. Men talk much of their faith, their love and l; but it is only from their external conduct that we can m an opinion of the extent of their liberality. To what, not to ignorance of the very nature of this virtue, shall ascribe the bitterness and acrimony with which most our theological disputes are conducted?

f a man does not attack his opponent with virulence and erity, he is too frequently charged by his party with de-ing their cause and joining the ranks of the enemy. Such rges, instead of convincing us of our error, produce an ct entirely the reverse. They wound our pride and irte our feelings; they tend to weaken our attachment to denomination, and those truths, which, from our earliest ncy, we have held dear, until, at length, we lose sight ll truth, adopt the most erroneous and dangerous opin- and set up false lights to guide us to heaven.

iberality of sentiment may be defined to be that expansion nind, that freedom from local and narrow prejudices, h disposes a man favorably toward such as differ from in opinion. This spirit embraces in the arms of Chris- charity all who appear to manifest the temper and it of the gospel. It by no means, however, implies a l indifference as to error or truth.

That kind of liberality which would level all distinction ween virtue and vice should find no encouragement in Christian's breast. This is the liberality of infidels. The tue for which we contend does not imply the relinquishnt of any doctrines essential to salvation, nor is it insistent with a firm and ardent attachment to our opinions. t it leads a man to allow the same honesty of intention l purity of motives in others, who differ from him, as believes himself to possess. It will lead him to make an ential difference between those opinions which have an portant influence on the life and conduct, and those ich relate merely to external forms and ceremonies.

To this liberality of sentiment bigotry is opposed. Bigotry the parent of persecution and produces in every bosom ected by it a disposition even to exclude from the favor of God those who will not embrace certain favorite doctrines and opinions.

It is the offspring and the nurse of ignorance; as it adopts opinions without examination, so it precludes a disposition to inquire into the reasonableness and correctness of opposite sentiments. True Christian charity, then, stands between a bigoted, malignant, and intolerant spirit, on the one hand, and an indifference and unconcern for the dissemination of sound principles on the other. It is extremely unreasonable to expect that all men should be perfectly united in opinion on the doctrine of our religion. There are very few points in any branch of science upon which all are agreed. Can we reasonably expect then that men should be all of the same opinion with regard to the doctrines of Christianity?

THE IDEA of perfect assent in matters of religion is not less absurd than the expectation that all men should be affected by the same diseases and that the same medicines would invariably effect the same cures in all. The conduct of the church of Rome, during the dark ages, affords a sad example of the fatal consequences of requiring uniformity of opinion. The Pope claimed infallibility, and the greatest ignorance and superstition prevailed. Those few who dared to question his infallibility were driven from the abodes of civilized men and hunted like wild beasts among the mountains. When the intrepid Luther unshackled his mind from the gross superstition which universally prevailed and openly declaimed against the corruptions of the church, the most violent persecution ensued.

If such are the legitimate effects of an illiberal, intolerant spirit, the cultivation of that virtue, for which we have contended, must be of the highest moment both of the church and the world. With such views of this important subject, it will be our endeavor in the prosecution of our editorial labors, to avoid everything which may tend to irritate the feelings of any who love our Lord Jesus in sincerity, or create suspicion that we are influenced in our publication by the narrow and contracted views of the party; while we hope invariably to maintain with becoming firmness and decision the just character of this paper as a *Christian Advocate,* agreeably to our views of scriptural truth and righteousness.

Johnny Bartek 16 Years Later

SECONDS AFTER the plane hit the water, Johnny Bartek sprung the three rubber life rafts and clambered out on a wing. A fouled line cut his fingers to the bone, but the last raft was free before the Flying Fortress sank.

The time was shortly after 2:30 P.M. on October 21, 1942.

Bartek, a 23-year-old flight engineer, was one of eight men aboard the plane when it went down, lost and without fuel, in the vast South Pacific. Another was Capt. Eddie Rickenbacker, World War I flying ace and airline executive, who was on a mission to inspect U.S. air-combat groups.

Now, nearly 16 years later, the ordeal of that plane's crew is an almost-legendary saga of man's faith and fortitude. It is one of the best-known sermon illustrations of World War II. Yet few know the real story of Johnny Bartek—and his Bible.

When the plane's tail disappeared, the eight men found themselves alone in a nightmarish expanse of burning sky and rolling ocean. They were without water. Their food supply: four oranges.

Blood spurted from Bartek's hand. In the same raft with him were Rickenbacker and his aide, Col. Hans Adamson, in pain from an injured back. The second raft held the pilot, Capt. W. T. Cherry; the copilot, Lt. James C. Whittaker, and the radioman, Sgt. James Reynolds. In the third raft—a two-man affair—were Lt. John J. De Angelis, the navigator, and Sgt. Alexander Kaczmarczyk, a ground-crew chief en route to Australia to rejoin his unit. Kaczmarczyk, recovering from an operation, was in poor condition.

Twelve-foot swells doused the men. Nobody slept the first night because the rafts, connected by lines, slammed together in the rough water. Several men were seasick. Alex, who retched and moaned, had apparently swallowed much sea water.

With the coming of morning, the sun burned away the chill mist—and began to burn the men. Legs, feet, and faces turned raw red. Bartek wore only a one-piece jumper. Five others had taken off hats and shoes before the plane went down. Only Adamson and Rickenbacker were fully dressed.

Then the swells died down. The rafts floated motionless. The sea was a sheet of hot glass. One orange was divided eight ways to help relieve the tormenting pangs of thirst. The second night was lonely, star-studded, silent. Bartek and Rickenbacker tried to sleep, back to back or face to face, their legs crooked over the side of the small raft. Above, the distant stars gave no clue to their location, held no promise of land.

For a week, the rafts seemed hardly to move. Bartek's hand, irritated by salt water, would not heal. He lost weight rapidly. Like the others he lay gasping, his mouth covered with running sores. An angry rash on his body added more suffering to sunburn, thirst, and hunger.

On the eighth day, when Bartek took the Bible from his pocket, it came open to the sixth chapter of Matthew:

"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? . . . Your heavenly Father knoweth that ye have need of all these things."

The day Bartek read these words of Jesus, a gull landed on Rickenbacker's hat. The men watched breathlessly—almost insanely, Rickenbacker recalls today—as his hand slowly crept up and closed on the bird.

Every day after that, several times a day Bartek read aloud from the Bible—a pocket-sized copy of the New Testament. The men prayed, together and alone. It was, Bartek says, as if they had found in the Scripture the "living water" which

trials in ages past were
ly more than those endured by
ight men lost in the Pacific,
he day one young flier read from
Bible, the heavens opened
nd food and life-sustaining rain.

PAUL A. FRIEDRICH

Pastor, St. Luke's Methodist Church, Long Branch, N.J.

for them a spring of hope in a
rt of salt water.
ne gull's raw flesh refreshed them
dy, but hunger and thirst soon
ned. With two lines from one
they caught several fish. When
hooks were lost, they tried to
fish with their hands. But when
caught a small shark, the flesh
d too foul for even a starving
to stomach.
series of rain squalls swept across
Pacific soon after the gull was
t. They squeezed the water out
ndkerchiefs and clothing rigidly
ing it.
en, on the 12th day, Sergeant
narczyk died.
e next morning De Angelis re-
what he could remember of
Catholic burial ritual and the
ant's body was rolled overboard.
a few moments it floated face
, then sank.
ex's death left De Angelis alone
e two-man raft. Bartek asked De
lis to change places with him.
lieutenant agreed—but, by mis-
ne, the switch almost cost Bar-
is life.
nny doesn't remember now just
he did the first night he was
in the small raft. Perhaps it
delirium, perhaps a subconscious
e to drift away and die. At any
during the night he untied the
rope holding his raft with the others and slowly floated away. With the reassuring light of dawn, however, he heard shouting—and paddled back to his companions. A few more hours, or a few more miles, and he might have been beyond all help.

Day after day the sun burned down. Bartek, barely alive, went back to Rickenbacker's raft. Time and again he, like the others, sank into a coma. But in his rational moments he returned steadfastly to prayer and the New Testament.

On the 20th day, after sighting several planes far off, the men agreed to separate the rafts in hope one would be spotted in time.

The next day four planes flew over but failed to see the tiny raft carrying Bartek, Rickenbacker, and Adamson. Bartek, who prayed that God would send the planes back, was the first to hear the roar of motors late in the afternoon. One plane circled until dark, dropped a flare—and landed cautiously on the water.

Johnny Bartek's three-week ordeal was ended. With the other six who were rescued, he fought back to health and returned to the states.

But where is he now, after 16 years? Has his religious experience on the Pacific been a lasting influence? Has he lived up to the vows he made to God?

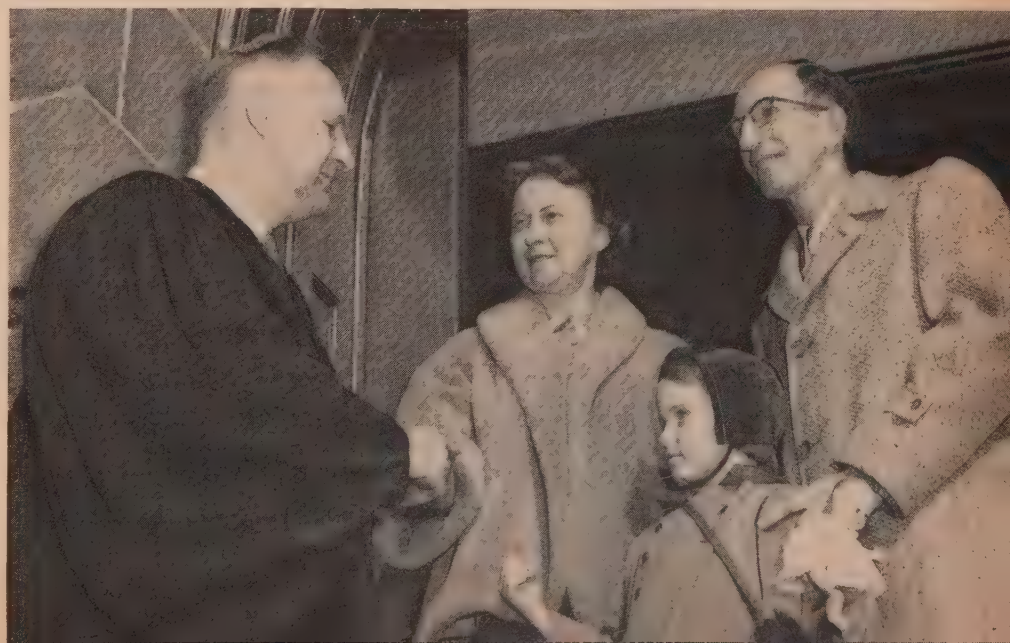
I can answer these questions. When I stand in the pulpit on Sundays, I usually see John Bartek, his wife, and young daughter in the congregation. He is an active member of St. Luke's Methodist Church, Long Branch, N.J. He is a member of the official board and serves frequently as an usher.

Bartek seldom talks about those dramatic days, but he will tell you they proved a turning point in his life. Although unable to enter the ministry, as he had hoped, he has made his life an inspiration for others, an example of quiet, Christian living.

He brought his New Testament back from the Pacific. On the rafts where metal instruments and watches corroded and failed, his Bible alone withstood the salt spray and blazing sun. It was given to him by the First Baptist Church of Freehold, N.J., and now is in Freehold's Monmouth Historical Association Museum. On exhibit, it remains open to a significant page from the fourth chapter of St. John:

"Jesus answered . . . Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

The author greets the Barteks and their daughter at the church door. Johnny, safe and happy now, looks back on his ordeal as a profound influence on his spiritual life.



A distinguished author asks himself—and everyone:

Are You Alive?

By STUART CHASE

I HAVE OFTEN been perplexed by people who talk about "life." They tend to strike an attitude, draw a deep breath, and wave their hands—triumphantly, but somehow vaguely. When I ask what they mean, they look at me with pitying silence for the most part, so that their long thin eyes haunt me. Sometimes they say: "Life is the next emotion . . . Life is—well, you know what Shaw says . . . Life is a continual becoming."

Edgar Lee Masters is more helpful. In *Spoon River Anthology,* he tells of a woman who dies at the age of 96. She speaks of her hard yet happy existence on the farm, in the woods by the river gathering herbs, among the neighbors. "It takes life to love life," she says, in a ringing climax. This is cryptic, but I get a flood of meaning from it.

What do social prophets mean when they promise a new order? Obviously they cannot mean a new quality of life never before enjoyed by anyone, but rather an extension of vitality for the masses of mankind in those qualities of "life" which have hitherto been enjoyed by a few individuals normally, or by large numbers of individuals rarely.

There seems to be an ascending scale of values in life, and somewhere in this scale there is a line—probably a blurred one—below which one more or less "exists," and above which one more or less "lives."

What does it mean to be alive, to live intensely? What, concretely, is this "awareness," this "well-being"?

These words are shorthand words, meaningless in themselves unless we know the longhand facts for which they are a symbol. I want in a rather personal way to tell you the facts as I have found them. I want to tell you when I think I live, in contradistinction to when I think I "exist."

I do not know what life means to other people, but I do know what it means to me, and I have worked out my personal method of measuring it.

I get out of bed in the morning, bathe, dress, fuss over a necktie, hurry down to breakfast, gulp coffee and headlines, demand to know where my raincoat is, start for the office—and so forth. These are the crude data.

Take the days as they come, put a plus beside the living hours and a minus before the dead ones; find out just what makes the live ones live and the dead ones die. Can we catch the truth of life in such an analysis? The poet will say no, but I am an accountant and only write poetry out of hours.

My notes show a classification of 11 states of being in which I feel I am alive, and five states in which I feel I only exist. These are major states, needless to say. In addition, I find scores of substates which are too obscure for me to analyze. The 11 "plus" reactions are these:

I seem to live when I am creating something—writing this article, for instance; making a sketch, working on an economic theory, building a bookshelf.

Art certainly vitalizes me. A good novel, some poems, some pictures, operas, many beautiful buildings, and particularly bridges affect me as though I took the artist's blood into my own veins.

The mountains and the sea and stars—all the old subjects of a thousand poets—renew life in me. As in the case of art, the process is not automatic—I hate the sea sometimes—but by and large, I feel the line of existence below me when I see these things.

Love is life, vital and intense. Very real to me also is the love one bears one's friends.

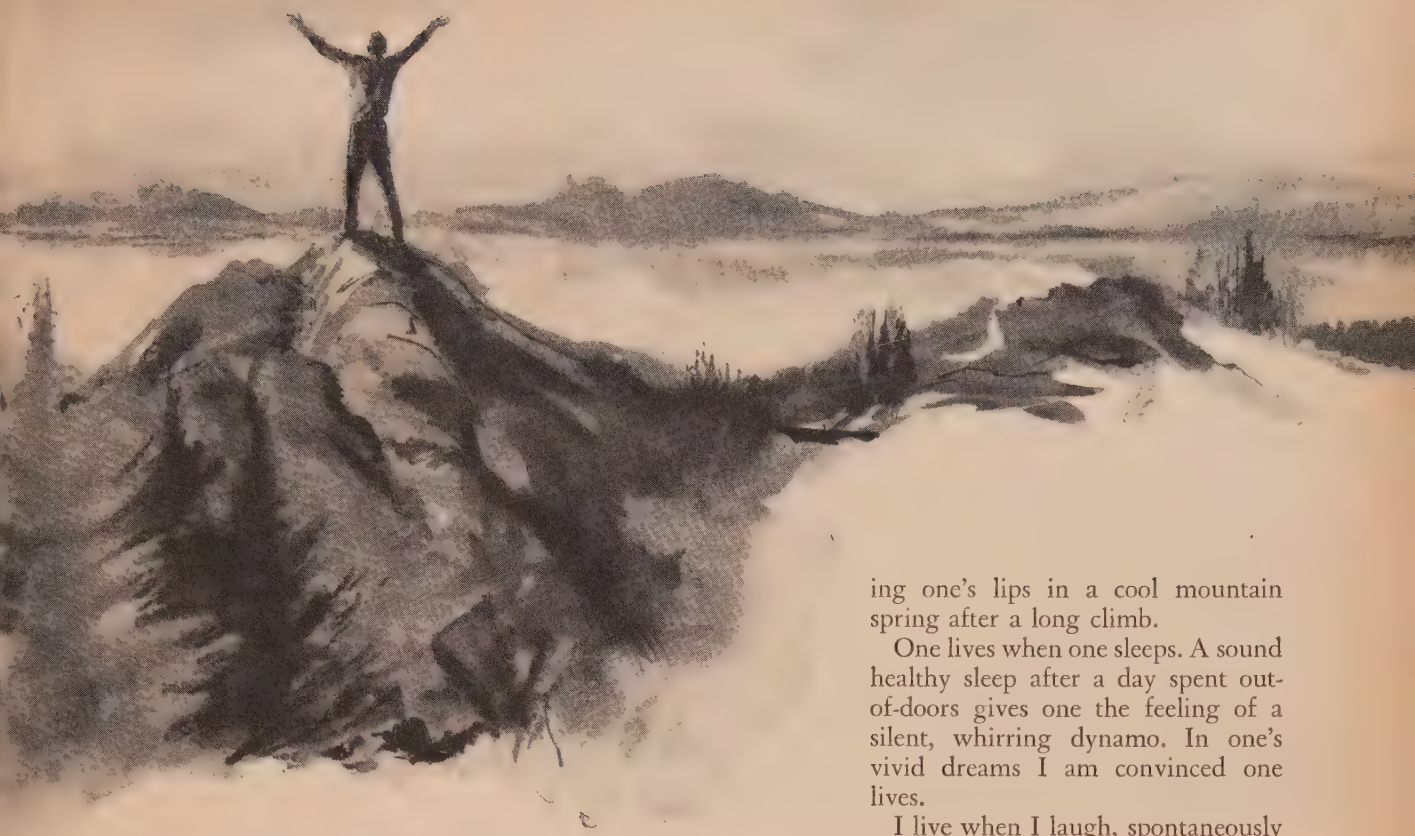
I live when I am stimulated by good conversation, good argument. There is a sort of vitality in just dealing in ideas that to me is very real.

I live when I am in the pressure of danger—rock-climbing, for example.

I feel very much alive in the presence of genuine sorrow.

I live when I play—preferably out-of-doors at such things as swimming, skating, skiing, sometimes driving a car, sometimes walking.

One lives when one takes food after genuine hunger, or when bury-



READER'S CHOICE

His world was still reeling from World War I when a young accountant named Stuart Chase pondered the age-old problem bared in *Are You Alive?* This memorable essay, here condensed, first appeared in *The Nation* in 1922 and is published with permission. Chase, then just beginning his serious writing career, since has become one of America's best-known authors, with more than 25 books—many of them on the subject of economics—to his credit. Today, he tells us, he still gets requests for this article. Mrs. W. S. Carrow, of Mercer, Wis., was first to propose sharing it with TOGETHER readers.

What is your favorite magazine article or story? If you are the first to suggest it (*only one per person, please!*) and it is reprinted, we will send you a $25 check.
—YOUR EDITORS.

ing one's lips in a cool mountain spring after a long climb.

One lives when one sleeps. A sound healthy sleep after a day spent out-of-doors gives one the feeling of a silent, whirring dynamo. In one's vivid dreams I am convinced one lives.

I live when I laugh, spontaneously and heartily.

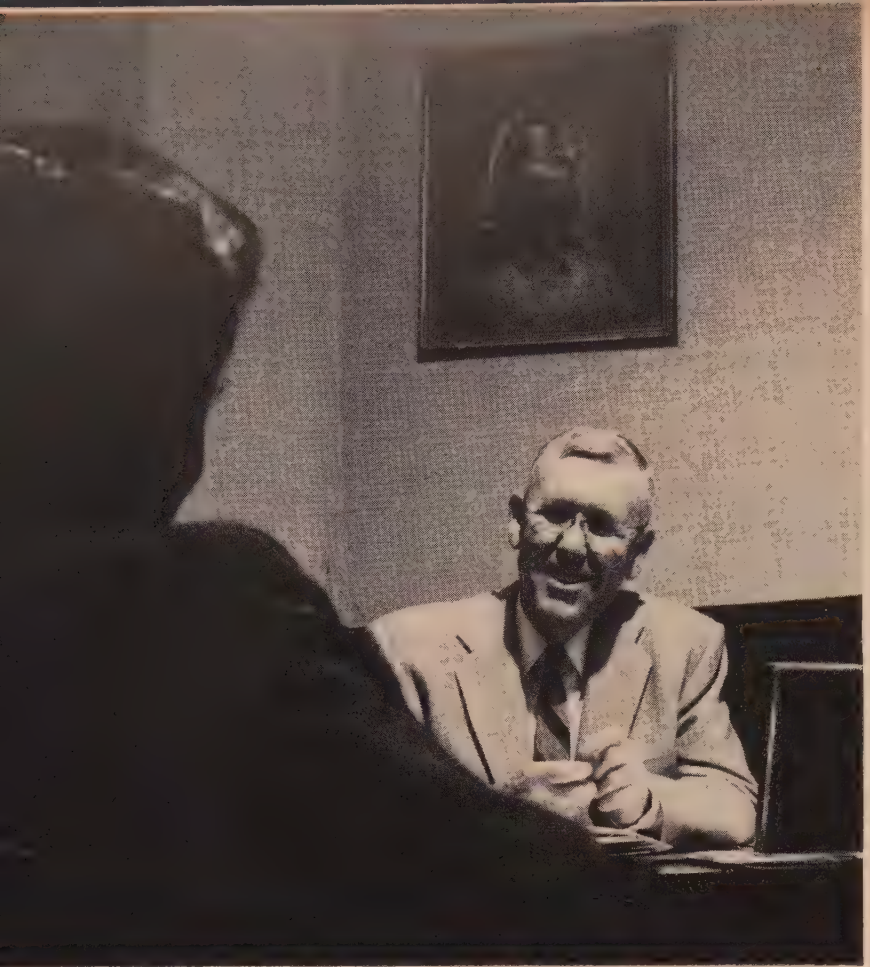
These are the eleven states of well-being which I have checked off from the hours of my daily life. The definition of what that state of being is in itself—the physical and mental chemistry of it, the feeling of expansion, of power, of happiness, or whatever it may be that it is—cannot be attempted at this point. The Indian says: "Those who tell do not know. Those who know do not tell." I deal here only in definite states of being which I recognize by some obscure but infallible sign as "life." Why I know it, or what it is, intrinsically, cannot be told.

In contradistinction to "living," I find these states of "existence":

I exist when I am doing drudgery of any kind: adding up figures, washing dishes, answering most letters, attending to money matters, shaving, dressing, riding on streetcars, buying things.

I exist when attending the average social function—a tea, a dinner, listening to dull people talk.

Eating, drinking, or sleeping when one is already replete, when one's senses are dulled, are states of existence, not life. For the most part I exist when I am ill, but occasionally pain gives me a lucidity of thought



We ask you pastors—

What Layman Inspired You Most?

Breathes there a Methodist minister whose mind and heart haven't been warmed by a layman?

Maybe he—or she!—just dropped by for a chat—and, incidentally, that picture above was posed for us by the Rev. W. Clyde Beecher of Spokane, Wash. Maybe your "most unforgettable character" showed high courage, magnificent insight in time of trouble. . . .

Won't you share your story? Just typewrite it double spaced; hold it to eight pages or less, and before January 15, 1959, mail to *Layman Essay Editor,* TOGETHER, *740 N. Rush St., Chicago 11, Ill.*

For those deemed best, there are prizes: first, $250; second, $150; third, $100. Prize-winning manuscripts will become TOGETHER property; others will be returned to authors if postage is enclosed.

which, I have found, is near to life.

Old monotonous things—city walls, too-familiar streets, houses, rooms, furniture, clothes—drive one to the existence level.

Sheer ugliness, such as one sees in a slum, depresses me intensely.

I retreat from life when I become angry. I feel all my handholds slipping. It is as though I were a deep-sea diver in a bell of compressed air. I exist through rows and misunderstandings and in the blind alleys of "getting even."

So, in a general way, I set life off from existence. It must be admitted, of course, that "living" is often a mental state quite independent of physical environment or occupation. One may feel, in springtime for instance, suddenly alive in old, monotonous surroundings. Then even dressing and dishwashing become eventful, and one sings as one shaves. But these outbursts are, on the whole, abnormal.

My notes show that in one week, of the 168 hours contained therein, I only "lived" about 40 of them, or 25 per cent of the total time. This allowed for some creative work, a Sunday's hike, some genuine hunger, some healthy sleep, a little stimulating reading, two acts of a play, and eight hours of interesting discussion with various friends.

Twenty-five per cent is not a very high life ratio, although if I may be permitted to guess, I guess it is considerably over the average of that of my fellow Americans. It is extremely doubtful if my yearly average could prove to be higher than that which I obtained in this representative week.

Some weeks—in vacation time, or when the proportion of creative work is high—may be individually better. I believe that I could deliberately "live" twice as much in the same hours as I do now, if only I would come out from under the chains of necessity, largely economic, which bind me.

If this is true of me, it may be true of you, of many others perhaps. It may be that the states of being which release life in me release it in most human beings. Generally speaking, one's salvation is bound closely with that of all mankind—the ratio of living growing with that of the mass of one's fellow men.

Here's fresh data on recent trends as

ethodists Become Catholics & VICE VERSA

By ALBERT C. HOOVER
Director, Statistical Office of The Methodist Church

HEN A PROMINENT Amer- Protestant joins the Roman holic Church, his act usually es headlines. The seeming news- thiness of such events has raised questions in the minds of sociol- ts as well as churchmen: To what ree is there a two-way flow be- en Protestantism and Catholi- ? Why do people change church giance?

ata is lacking for Protestantism eneral. But light is cast upon the hodist phase by studies completed 952 and 1958.

hey indicate that the number of nan Catholics who become Meth- ts is almost four times greater the number of Methodists who membership in the Roman Cath- Church. This four-to-one ratio ghly corresponds to the current between respective church mem- hips—34.5 million Roman Cath- and 9.5 million Methodists.

hose figures, however, are subject terpretation. Catholic practice is clude all members of "Catholic lies," whereas Methodist church rs usually list only active mem- Then, too, Methodist figures are for The Methodist Church, and ot include Wesleyan Methodist other related Methodist bodies almost 2 million more adherents.

the Catholic-to-Methodist trend ies over to all Protestantism, then estantism is gaining a numerical riority through transfer, for there 60 million Protestants. But no stical data is available on this t. Neither have studies been le of relative membership growth ugh births, although it may be med that opposition of the Roman olic Church to planned parent- d tends toward larger families in olic than in Protestant homes. r a statement on planned parent- d by Margaret Sanger, leader in movement, see *Too Many People,* tember, 1957, page 16.]

Why do Catholics become Methodists, and vice versa? A restlessness pervades America, where one out of every five families moves each year, and this may account for some transfers. But our studies were set up to pinpoint two factors: 1) dissatisfaction with beliefs and practices, and, 2) marriage.

A glance at the accompanying chart reveals that the reason given for 463 Methodists being "converted" to Catholicism in the '58 survey was marriage to a Catholic spouse. Only 39 changed over because of preference for Catholic beliefs and practices.

Catholics switching to Methodism present a different picture—737 did so because of marriage; 829 because they preferred Protestant tenets. We may assume they found attractive such characteristic Protestant ideas as: the availability of God to worshipers without mediation of priests; the "priesthood of all believers," to use Martin Luther's famous phrase, and the tradition voiced by John Wesley, Methodism's founder, as the obligation to "think and let think."

Our 1952 study was limited in scope. Questionnaires were sent only to pastors of every 20th church, or charge, recorded in the 1951 *General Minutes*. The returns were high and seemed to provide valid data. But continuing interest in the subject led to a repeat study.

This time, identical questionnaires were mailed to pastors of every 10th charge listed in the 1957 *General Minutes* (to only three Negro conferences in the Central Jurisdiction, however). Of the 2,304 questionnaires mailed, 1,451 were filled out and returned—the data closely matching information obtained in 1952. In 689 of the 1,451 returned blanks, no church-membership exchange was noted.

The largest percentage of member exchange—in both directions—was in the northern U.S., where Roman Catholicism is the strongest. Among questionnaires returned by pastors in the two northern jurisdictions, only 37 per cent reported no changes in affiliation by parishioners. In contrast, 60 per cent of respondents in the two southern jurisdictions reported no changes.

One third of the questionnaires were sent in by pastors of urban churches. They reported 58 per cent of the total new members received and two thirds of the total dismissed. This confirms the popular impression that Catholicism is strongest in the city.

Both studies were conducted in accord with accepted principles of research. We have reason to think that the 853 pastors who did not respond to the mailing would have provided data in line with data supplied by the 1,451 who did. Therefore, we believe this study, just completed, merits acceptance as valid information.

EX-CATHOLICS NOW METHODISTS*

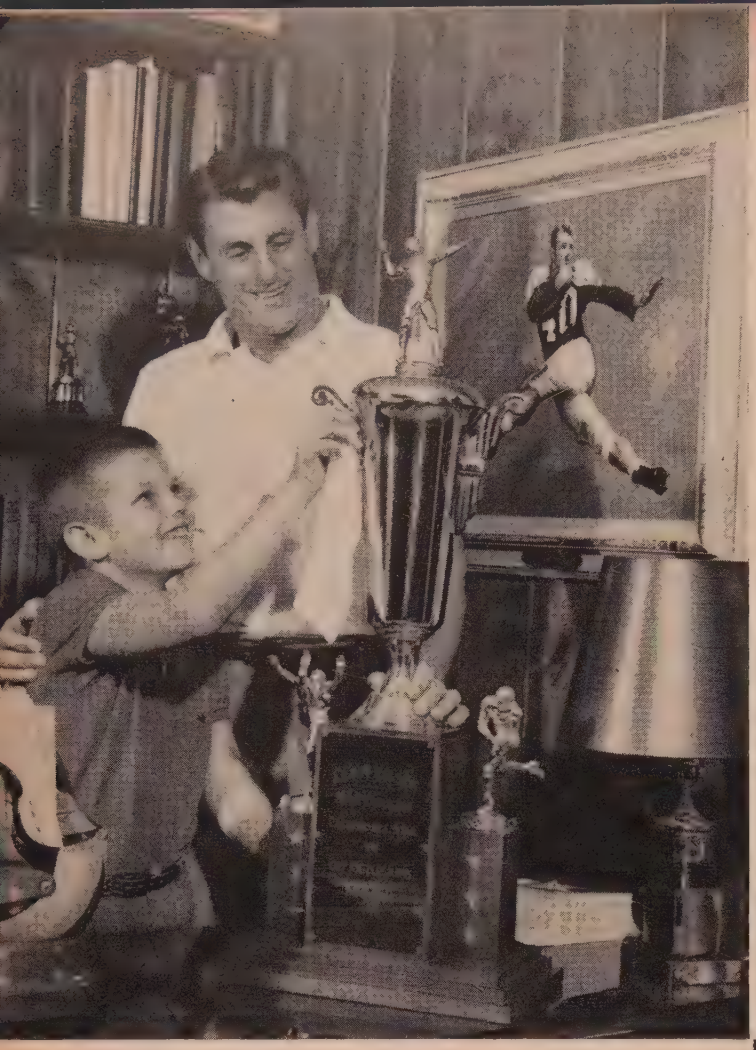
	1952	1958
Males	306 (52%)	950 (48%)
Females	288 (48%)	1,013 (52%)
Total	594 (100%)	1,963 (100%)
Reasons:		
Dissatisfaction with Catholic beliefs and practices	338 (57%)	829 (53%)
Marriage	256 (43%)	737 (47%)
Total	594 (100%)	1,566 (100%)

EX-METHODISTS NOW CATHOLICS*

	1952	1958
Males	53 (33%)	150 (27%)
Females	108 (67%)	407 (73%)
Total	161 (100%)	557 (100%)
Reasons:		
Dissatisfaction with Protestant beliefs and practices	40 (25%)	39 (8%)
Marriage	121 (75%)	463 (92%)
Total	161 (100%)	502 (100%)

** Figures cover one-year period indicated.*

Unusual Methodists



HIRSCH and his son examine one of his cups. To a small boy, a big trophy.

CRAZY LEGS. Elroy Leon Hirsch earned his nickname on the nation's pro and college gridirons. It's a tribute to the elusive stride he developed by dodging among trees while running at top speed in a Wausau, Wis., wood after he failed to make his high-school team. At the height of his career he was hurt, told he'd never play again. But he worked himself back, won even greater fame. He now conducts a TV show, works with a youth foundation, manages a Little League team. He also serves First Methodist Church in Burbank, Calif., on the Men's Club and official board.

FROM CHOIR TO STARDOM. Wynne Miller, starring as Daisy Mae in Broadway's *Li'l Abner,* started her singing career in the choir of First Methodist Church, Greeley, Colo., where her mother, left, has been organist over 20 years and her dentist dad, right, sings in the choir. Next stop, San Francisco—and church, concert, and solo appearances. Niece of the late jazz great, Glenn Miller, she played clarinet in the junior-high band while only a third-grader, and while still in high school won a Colorado State College band scholarship. But Wynne never made Uncle Glenn's band. Her explanation: "I wasn't that good."

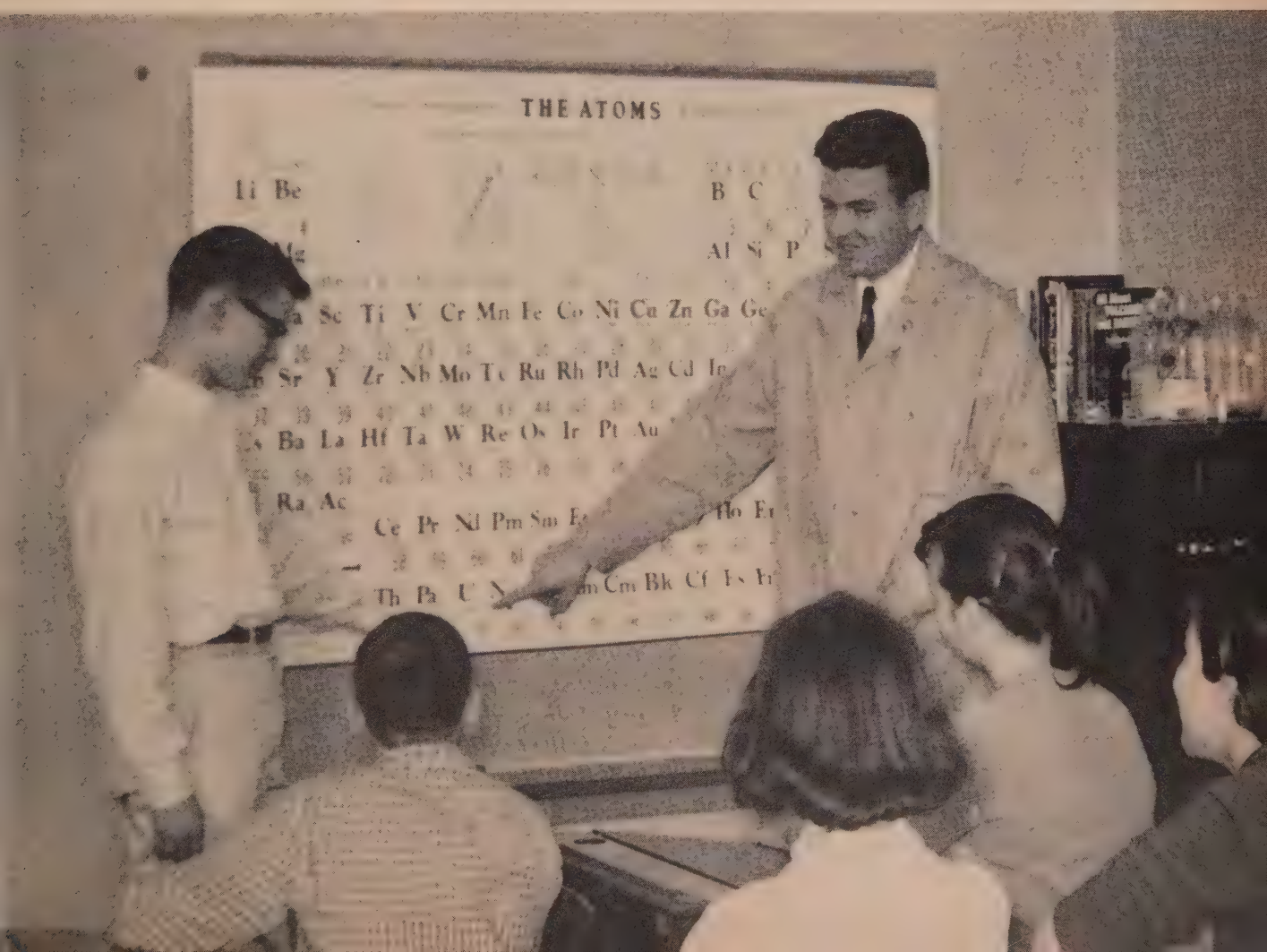
BACKSTAGE: Wynne Miller with parents. Out front: footlights, applause.

VOTE VICTOR. Methodist in a city 95 per Catholic, Richard V. Jago is the first Protes- become Lord Mayor of Cork, Ireland. He it by a single vote. "I was," he explains, "the late least objectionable to the Sinn Fein be- I had no party affiliations." Jago has divided ne between his bakery and city hall. As the Methodist parents, he attended Wesley Col- n Dublin and a Methodist school in Wales. doesn't present a barrier here," he feels. To ntrary, "It is what you do to help the citizens ounts."

MIC SCIENTIST. Junior-high students in on, Mass., are getting top instruction in the world of atomics. Teacher Millard Harmon, f America's Ten Outstanding Young Men 6, has written scores of articles and has lec- widely—in European universities as well as me—in his field. World conscious, he has sparked a fund drive for a new school in any. For his work in promoting American tional systems abroad, he has been cited by resident. How long has he been a Methodist? puts it, "For at least three generations!"

R. V. JAGO: His golden chain of office identifies him as Lord Mayor of Cork.

TOMIC CHART, plus Millard Harmon, means Newton, Mass., junior-high students really learn about uranium.



John O. Gross

He is General Secretary of the Methodist Board of Education's Division of Educational Institutions. Here he answers questions from staff writer Helen Johnson about Methodism's stake in higher education.

Methodists Still Start Colleges

Methodism's newest university—California Western—inherited the oldest Greek theater of this type in this country when it acquired its picturesque campus at San Diego, Calif., from an earlier school. The campus is located on a cliff high above the Pacific Ocean.

Q *Dr. Gross, critics have been after you educators with a sharp stick ever since Sputnik went spinning into space. Has Russia really pulled ahead of America in giving good training to scientists and technicians? Did Sputnik scare you educators, too?*

A. No, but the Russians' scientific advances certainly speeded up our revolution in education—which, I should add, had started years ago.

Q. By "revolution" do you mean more emphasis on science?

A. Yes, this Age of the Atom does call for more scientists and technicians—but also deepens the need for men and women educated in the liberal arts. Your grandfather was lucky if he got a high-school education. Now, college—or special training—is accepted as a "must" by our young people going into almost any field.

Q. You contrast science and the liberal arts. Is there danger of increasing our information without increasing our wisdom?

A. I think that's true of the Russian educational system—and I think it would be true of ours if we tried to copy the Russians. In the 1930s, you'll remember, there were people who insisted we should adopt the

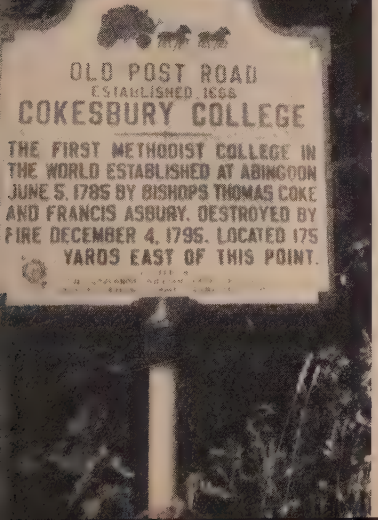
toric moment! Methodist leaders form prayer circle at location for Alaska Methodist University at Anchorage.

zi system because it seemed to be king well—for Herr Hitler.

Q. The stress on scientific and nical study could be overdone?

. Yes, easily. I'm for strengthen- our academic standards in science technology wherever they need ngthening. But, basically, I believe struggle today is for men's souls spirit, not of material power. s is where our strength lies and, pite of the alarms being sounded, ntend that liberal-arts study with er attention to the spiritual forces ie has given America more and ter scientists than any other na- in the world. And I believe, too, their scientific discoveries have, e main, been for the betterment ankind. This is because we have ated the whole man instead of arts.

. How big is Methodism's cial stake in education?


OLD POST ROAD
ESTABLISHED 1666
COKESBURY COLLEGE
THE FIRST METHODIST COLLEGE IN THE WORLD ESTABLISHED AT ABINGDON JUNE 5, 1785 BY BISHOPS THOMAS COKE AND FRANCIS ASBURY. DESTROYED BY FIRE DECEMBER 4, 1795. LOCATED 175 YARDS EAST OF THIS POINT.

A. A sizable one! There are 133 Methodist-related schools in this country and they have an endowment exceeding $400 million and an aggregate plant value of $525 million.

Q. Are these schools being expanded to help take care of our exploding college enrollment?

A. Yes, we're trying to take care of our share of the "war babies" of 1940 now reaching college age. We Methodists are expanding our older schools—and starting new ones.

Q. How many Methodists are there in U.S. colleges and universities?

A. Our "guestimate" is around 460,000. We can expect 550,000 by 1965 and 750,000 by 1975. A million Methodist students in institutions of higher learning is quite likely by or before 2000 A.D.!

Q. How many are in Methodist colleges?

A. There are more than 235,000 students in Methodist colleges—that's eight per cent of the nation's total—but, of course, not all of these students are Methodist. After all, our Methodist schools are great service institutions, helping to meet the needs of our nation. Students come from all denominations. In fact, they come from all parts of the world.

Q. I remember a bit of doggerel from my school days:

Most young folks planning college
Ask this question, it would seem,
Do you have a soft curriculum,
And a real tough football team?

Are college students more serious today?

A. Students still like their athletics, of course. But the truth is, we oldtimers would find it pretty rough going if we tried to keep up with the youngsters in the classroom. There's a lot more to learn than there was when we were in school. The important matter is that the mind of Christ must permeate the entire educational process.

Q. Are all of the 133 Methodist schools on the college level?

A. No, 16 are secondary schools, 21 junior colleges, 74 senior colleges, eight universities, 10 theological schools, and four special schools. These range in size from Boston University, which has an enrollment of more than 13,000, to Gammon Theological Seminary in Atlanta, with fewer than 100.

Q. How does this compare with other denominational schools?

A. The Methodist Church has more colleges than any other Protestant denomination—about 17 per cent of the country's church-related colleges. Methodism is the only Protestant church with a great system of universities—and we have eight.

Q. How many colleges have Methodists started in, say, the last five years?

A. Four. California Western University, at San Diego, is already holding classes. Alaska Methodist University, at Anchorage, will open in 1960. It has been in the planning stage for eight years and marks the twelfth time The Methodist Church has pioneered a college in a territory before statehood. Now it will have an even start with our new forty-ninth state. Our other new colleges are Methodist College, to be at Fayetteville, N.C., and North Carolina Wesleyan College, to be at Rocky Mount.

Q. Is the church also expanding its schools for ministers?

A. Yes. We had 3,282 students last year in our 10 seminaries, but the need for ministers is so great that we're launching two new schools—the National Methodist Theological Seminary in Kansas City, Mo., and the Methodist Theological School near Delaware, Ohio. The seminary formerly at Southern California, in Los Angeles, has been moved to Claremont. Westminster—renamed Wesley—has been moved to American University, Washington, D.C.

Q. That's where the new school

for diplomats is going to be located, isn't it?

A. Yes, we're opening a School of International Service this year at American University. Up till now a Catholic institution has offered the only training for government service available in the nation's capital, particularly for work abroad. Our new school will give us a strong Protestant school of international service for the first time.

Q. I remember a feature in TOGETHER *in May, 1957,* [Challenge on the Campus, *page 75*] *about work with Methodist students at non-Methodist campuses. Is that activity growing?*

A. It certainly is. Wesley Foundations on the campuses of 168 state and independent colleges and universities provide centers to which Methodist students come for counsel, inspiration, companionship, and training in churchmanship. These Foundations receive support from local churches, students, friends, and alumni, as well as Annual Conferences.

We feel that these Foundations are an important educational arm of the church and 60 new building projects now are under way in anticipation of the increased demands to be put on the Foundations in the near future. Other new buildings have been completed in the last few years. An especially notable one is the $527,000 Iowa State center at Ames.

Q. Does our church help young Methodists who don't have the money to go to college?

A. Yes, indeed. Last year our Board of Education lent more than $700,000 to young people for their education, and it provided about $300,000 in scholarships.

Q. How did The Methodist Church get so deeply into education, anyway?

A. Methodism was born in a college—Christ Church College at Oxford University, England, where a group of young men got together to study the classics and found themselves talking more and more about Christian living and service. These weren't popular subjects in those days and members of the little group were called various derisive names. One of these names, Methodist, not only stuck to the great religious movement that grew from this beginning but has gained increasing honor and respect as the name of what now is America's largest Protestant denomination.

President Eisenhower helps dedicate the School of International Service, Washington's first Protestant school for diplomats. From left: American University President Hurst Anderson, Board Chairman Robert Fletcher, Bishop G. Bromley Oxnam, the President.

Q. And John Wesley was a member of this group?

A. Yes, both John and his brother, Charles. John became the founder of Methodism, but he should also be known for his lifelong interest in education. He spent 15 years at Oxford as a student or faculty member. Later he developed Kingswood, Methodism's first school, still flourishing. Floyd Johnson's water colors of Christ Church College and Kingswood, as they appear in the July issue of TOGETHER, should inspire more people to visit these Methodist shrines when traveling in England.

Q. What was the first Methodist college in the United States?

A. Cokesbury College, which was founded in Abingdon, Md., in 1785, by the handful of Methodists who were then in America. That was two years before the U.S. Constitution was adopted! The school survived two fires and a move to Baltimore, but it was finally given up in 1796.

Q. What is the oldest Methodist College in continuous existence?

A. McKendree College, at Lebanon, Ill., which was established in 1828 as a seminary, is the oldest in terms of continuous control by our church. Up to 1870, establishing new denominational colleges was an outstanding feature of American church life.

Q. The movement has waned, then?

A. Yes, tax-supported schools began to help carry the burden—and the urgency wasn't so great. Only 14 Methodist-related institutions—eight colleges, one university, and five junior colleges—have been founded since 1900.

Q. Just what is a Methodist-related school?

A. A Methodist-related school is one that frankly declares it is under the auspices of the church and con-

ıcts its work in a way that serves e Kingdom of Christ as represented The Methodist Church. It consequently has the recognition and support of some conference, mission conference, or mission; the endorsement the Methodist Board of Education, d official classification by the University Senate, the church's official crediting agency.

This indicates the scope The Methist Church has traditionally given schools—and explains why it has en so successful in keeping a high rcentage of the schools organized pioneer days.

Q. Can any Methodist conference start a school?

A. Schools are financed by The ethodist Church in co-operation ith the communities in which they e located. For instance, nearly $5 illion has been subscribed in Fayteville and Rocky Mount for the lleges to be located in those cities. nd citizens of Anchorage, Alaska, ıve contributed $715,000 to the esblishment of Alaska Methodist niversity.

Q. Will there be more Methodt colleges?

A. The saturation point has not en reached. A few consolidations uld be made, but there are many ide-open areas which could support hristian schools. As yet there aren't y Protestant colleges in New Mex-. Wyoming, or Nevada. And n't overlook the Hawaiian Islands, ssing for Statehood.

Q. The United States spent out $14 billion for all kinds of ucation in 1955; it's estimated is will be up to some $30 billion 1967. With the government taking this interest in education, why do we need more church colleges?

A. I can't answer this without asking, "What is the mission of The Methodist Church?" If the church is to influence our culture, it must help train our leaders. The campus of a Christian college is the best place to train them, for here the learning process goes on within a Christian frame of reference. When the atmosphere is charged with Christian ideals, any course of study has a character-building influence.

Q. Was this behind the thinking of the 1956 General Conference when it called for a special four-year emphasis on higher education?

A. The current emphasis on Education for Christ springs from the church's recognition that if it doesn't value trained intelligence it will be doomed, for certainly the church can't fulfill its mission if the mind that was in Christ Jesus doesn't rule in the thought-life of the students of this generation.

Q. What is the financial goal of this four-year emphasis?

A. We need to raise annually $9 million for colleges, and $3 million for Wesley Foundations. Already Annual Conferences have committed themselves to more than $30 million for the quadrennium.

Q. What do Methodist colleges need to do to keep pace with the times?

A. We need more money for faculty salaries, which must be raised; to meet mounting operating costs; to build new buildings, and for scholarships so they can keep their doors open to all capable students.

Q. How are our Negro colleges doing?

A. Now that all white and colored colleges are accredited by the same standards, several Negro schools can't meet them. They need more money for faculty salaries, endowments, libraries, and laboratories. The need is so great that the emergency offering on Race Relations Day, February 8, 1959, should be $1 million.

Q. Can't the church maintain some colleges on an interdenominational basis?

A. We're already doing this, very successfully. We operate Negro colleges in New Orleans and in Austin, Tex., with the Congregationalists. In Salt Lake City we've joined with the Presbyterians in supporting Westminster College. Rocky Mountain College, in Montana, is interdenominational. And we're co-operating with four Negro denominations to develop Gammon Seminary into a great interdenominational theological school.

Q. How about consolidating some of the smaller colleges?

A. I could tell you about colleges in serious difficulties in 1940 that are vigorous institutions today because of shifts, consolidations, and the like. We've closed or consolidated where necessary. And the church is getting better returns for its investment in higher education today than it has for years.

Q. What are foundations and industrial organizations doing for church colleges?

A. Foundations have given Methodist schools hundreds of millions of dollars since 1915. This confidence the foundations have in church-related institutions as indispensable parts of the American system of free and democratic education is a great inspiration to Methodists to go on starting new colleges.

Q. The outlook for our schools is bright, then?

A. Never were our problems greater but never were we as a church better able to meet them!

Meals were all-feminine for 110 years at MacMurray College, Jacksonville, Ill. With a co-ordinate men's college now on the campus, there are boys at dinner twice a week.

A few brief autumn days spent at a secluded lake can give a family inspiration and strength for the rest of the busy year at home.

Spiritual Retreat for the Family

By VERA CHANNELS A Together in the Home Feature

HERE, Daddy; here's one more. You've got to find room for it. It's my very best one!"

My husband smiles into eight-year-old Janice's eager face and makes space in the car for still one more piece of driftwood to take home to the parsonage from our brief fall vacation. He knows this "prize" sculpture fashioned by the gentle magic of water on wood will forever bring back a wealth of memories of a quiet northern lake, colorful trees, and the love of our family.

This isn't the first time we've taken a two-day autumn vacation at the cottage on the wooded shores of Lake Wixom in northern Michigan. Our visits here, always long after the echo of summer vacationers has died away and the animals are beginning to feel at ease again, have turned into something more than a change and a rest. Here we have time to be with each other without distractions, to discover each other again, and to appreciate the special character and quality of each member of our family.

There's our 16-year-old Luan, exulting in the brand-new gold key to our car we gave her when she passed her driver-training test. She's interested in reading, golfing, swimming, sewing—and boys.

Our woodsman is Noreen, 14, an ardent Girl Scout who feels more at home in a tent than in a living room. She's clever with her hands, has a flourishing baby-sitting clientele, is usually seen going about her household chores with a book in one hand.

Ten-year-old Paul is learning to be as proud of his scholastic record as he is of his baseball and fishing prowess. In the fifth grade this fall, he's just discovered that reading can be as exciting as watching the adventures of Zorro on television.

The scars and bruises on Janice's legs attest to her recent graduation to a new two-wheeler bike. She reads all her books twice and is learning to cross-stitch after seeing a neighbor doing it.

And there's my husband, Lloyd, who's been a minister in Flint, Mich., for 12 years.

Our wonderful fall vacations at the lake began by chance. A few years ago a member of our church offered her lakeside cottage to us for any time after early spring. Summer passed before we could accept, but finally, in early fall, a teachers' convention gave our youngsters a two-day holiday in the middle of the week when Lloyd could be away. We decided it would be a good time to go.

We found the cottage on a quiet beach. Thick woods behind it and down to the water's edge gave us complete privacy. The surroundings were so perfect we weren't surprised to find the "wide place in the road" nearby where we bought our groceries was called Edenville.

We discovered, also, that autumn is an enchanted time to be there. So began our precious fall vacations, which, from that time on, have held a special place in our lives.

During the warm part of the day we hike through the woods, watching gold and red leaves drift gently to the ground, hearing them crunch softly underfoot, admiring crimson berries hanging heavy on the bushes, catching milkweed ballerinas as they waft through the air in feathery white skirts.

The sky is never bluer than in autumn, the white clouds never more certain to billow into sky castles and legendary landscapes. We stop to enjoy the quiet of the woods, so different from the traffic noises at home. The chirping of the birds, the whir of an insect in the grass, the crack of a dry stick, the sound of water lapping against the shore, all blend like the harmonies of a symphony. If we are quiet enough, and lucky enough, we may be able to see a quail or a pheasant.

The smell of distant bonfires mingles with the tangy scent of pine and the freshness of the breeze blowing from the water.

We walk along the shore, gathering driftwood and making a game of telling what it looks like to us. Sometimes we have to agree that it looks like "nothing at all," but we like it anyhow and add it to our collection.

A swing down among the white and gold birches at the water's edge offers a quiet, shady place to rest and think.

We say little about it, but we all

the closeness of God in a new
ifferent way.
t at the cottage a game of tag
eball, with some good-natured
ling over the umpire's deci-
adds zest to the day.
nights are cool, crisp, and star-
good to be inside, and as we
orn or eat apples by the fire
onversation seems to come nat-
The mood is comfortable and
ential as we talk about the past
ur relationships together, find
fault or praise each other, and
avorite games or experiment
ew ones.
etimes we take turns saying,
nicest thing about you is . . . ,"

going around the circle until everybody has spoken of everyone else.

These fireside sessions are a good time to plan for the future. Lloyd or I may make a suggestion, or raise a question, and wait to see the reaction. We may edge in a bit of advice, too, at a time when it's most likely to be taken seriously. The children, for their part, talk easily and without self-consciousness about their deepest hopes and highest ideals.

As we sit around the fire, sharing our thoughts and our dreams, life seems truly rich and abundant.

This, then, is our spiritual retreat, a time when freedom from distraction helps us look more objectively at ourselves and our problems—when co-operative work and play in beautiful natural surroundings stimulates us and when the presence of our love for each other is felt in its most dynamic way.

During the rest of the year our life is hectic—and, like other families, our activities are so widely scattered that it's impossible for us to keep up with each other. Sometimes it seems life moves so fast that we haven't time to think, evaluate, or enjoy it. It's in these times of stress that we draw most heavily on the strength our yearly retreats give us.

We are by no means the first to discover this secret. Man has renewed himself in retreats for countless centuries—monks of the Middle Ages, Eastern philosophers, perhaps even primitive man as he raised wondering eyes to the world around him. Modern churches know the value of quiet surroundings in which groups can go over their past work together, plan for the future, and seek inspiration and guidance apart from the distractions of the everyday world.

Families used to have more time together. But now the average family may find a retreat such as ours is the only time in the year its members have a chance to get to know each other. Because the family group starts off with a common bond of love and shared experience, however brief, and continues living together afterward, the spiritual values of a brief retreat find quick growth and expression in the lives of every member.

That is why that odd-shaped piece of driftwood our eight-year-old asked Daddy to make room for in the car—the one that reminded the rest of us of nothing at all but to her was her "very best one"—is the piece I'll polish and mount above the fireplace at home. Somehow it reminds me of the spiritual lift we felt in the woods by the side of the lake. Like the driftwood, this lift is hard to describe, for it goes out in several directions at once. But it is real and strong and enduring—and it will remain to warm our hearts forever.

Fall is an enchanted time in the woods, with red and gold leaves overhead and the lake reflecting the brilliant blue of the sky.

What Can Christians Do?

Four distinguished public servants—three of them Methodist—discussed the provocative question: **What Is the Christian's Role in Solving World Tensions?** *over WRC-TV recently in Washington, D.C. The panel discussion was one of a series arranged by Methodist Information under sponsorship of the Council of Churches, National Capital Area. With gratification, we share it with our readers as a midmonthly powwow.*—Eds.

BEFORE the cameras that day in Washington were Judge Boyd Leedom, chairman of the National Labor Relations Board, as moderator, Richard Rubottom, Assistant Secretary of State for Inter-American Affairs, and Francis O. Wilcox, Assistant Secretary of State for International Organizations, all Methodists, and Chinese Ambassador Hollington K. Tong, a Presbyterian. On hand to summarize was Dr. J. Luther Neff, Assistant to the President of Wesley Seminary. Now a transcript:

Leedom: What is the role of the Christian in solving world tensions? We might start with a definition of our term, "world tension."

Wilcox: World tension is strained relations or bad feeling among the nations. Today most of it comes from the differences of the Soviet Union, competition in armament, and in other disputes. . . . I might say that anywhere I were to point might be an area of tension. Starting out on one side of the world, we have Indonesia with its ferment, Korea which is divided, the area of China and Formosa, and then to the New World—the South American problems which produced the trouble when Mr. Nixon was there—and on to Europe and Africa with the Algerian affair in North Africa. . . . In Germany the country is divided between East and West. In the Middle East there is Lebanon and the Egypt and Syria alliance with its Soviet influences and in India and Pakistan there is tension.

Neff: There are other causes of tension. We have the problem of secularization. We realize that dependence on the state alone is not getting us very far. The Christian has a definite role.

Tong: Thirty years ago the Chinese Communists were trying to make a Red country of China. God intervened. A national leader, Chiang Kai-shek, fell in love with Miss Soong, a Christian, and because of this influence was able to keep persecution away from the Christians until the country fell. The Americans play a tremendous part. Two thirds of them are Christian but they have not exerted as great an influence and I hope they will do more.

Leedom: Secretary Rubottom, you were with Vice-President Nixon on his recent Latin-American trip. Would you tell us what you think were the causes of the troubles he had there?

Rubottom: The causes of the South American problem are basic political influences against repression that cause the people to seek self and national expression. There are social and economic forces in the area, such as their 2.7 per cent population increases as compared with our 1.4 per cent in the United States. They have a tremendous desire for better health [and], greater dignity, which is achieved through better living standards of all kinds. As the individuals and nations seek these new things which they want for their own generation, not way off in the future, their products have declined in price on the markets. These hardships are felt at home and in government budgets, creating tensions. . . . One thing we have in common and which can be the greatest force for good there in the entire picture is our common cause in Christianity working together with religious force.

Wilcox: I believe in foreign aid and adequate defense, but we can't keep the free world free by power alone. You can build hydrogen bombs but that isn't enough. The struggle is not so much between great states as it is between faiths and ideas. It is a struggle for the minds and hearts of men. In that kind of struggle military might alone can never be decisive. It is impossible with a bomb. . . . What we must do is to build a dynamic faith that is powerful enough to counter Soviet imperialism and international Communism. In doing that we have to demonstrate to the rest of the world by faith, by ideas and deeds, that the democratic, the free way of life, is the way they should choose.

Leedom: What do we do about stopping the tests? Can we safely discontinue testing our bombs until we know that the Russians will? *

Tong: The Christian must understand the Communist policy. It is to rule the world. The first rule—neutralism

* This issue was debated in *Ban Big-Scale Atomic Bomb Tests?* [November, 1956, page 16].

...cis O. Wilcox (left), Assistant ...tary of State for International Or...zations: "The Church can do a ... deal among our people in creating ...rstanding of our foreign policy."

...lington K. Tong (second left), ...ese Ambassador to the United ...s: "We as Christians should think ...nationally instinctively as we would ...n individual cases."

...ge Boyd Leedom (center), mod...r of the panel and chairman of the ...onal Labor Relations Board: "Is it ...patible with Christianity for us to ...e a strong military force?"

***Dr. J. Luther Neff** (second right), Assistant to the President of Wesley Seminary: "I think . . . these problems over the world are . . . capable of solution from a Christian point of view."*

***Richard Rubottom** (right), Assistant Secretary of State for Inter-American Affairs: "A Christian brings to bear an unusual philosophy . . . that these problems are capable of solution."*

...o-Communist. The next is to pacify, and that line is ...gerous. There is a way to spiritualism with physical ...redness. That is to keep wave-length contact with ... and be guided by God.

...ilcox: The Christian Church has a stake in the ...me of this struggle. Atheistic domination is their ...ose and all religions should protect their integrity. ... Church it is our place to understand and to take ... to protect ourselves.

...ff: The Church has always had a stake in the peo... the world and can point to its missionary program. ...g Kai-shek is a product of that program. Today we ...rying to find out how the individual Christian can ...to this heavy responsibility.

...ubottom: I have given quite a bit of thought to the ... of the individual. Of course we should be better ...stians. A Christian brings to bear an unusual philos..., which is the Christian philosophy based on his ... and abiding faith that these problems are capable of ...ion. He doesn't just tolerate them; he doesn't ap...ch them fatalistically. But he sees through the appli...n of his Christian faith a change and, indeed, a ...ssity and a capacity now. Now, this faith is made ...f his faith in his supreme being, God himself. We ... seen the example of Jesus Christ, who came to earth ... walked and talked and did as we have done and ... in our behalf. And his faith in himself, a God-en...ed creature. Now finally the highest expression of our Christian faith is through fellowship. It is in fellowship in our homes and communities, national and international life, that we achieve understanding, and in understanding I believe problems are capable of solution.

Leedom: Our present international policy seems somewhat hypocritical. It is hard to tell the Russians' from ours; they may be the same. I am inclined to agree with Ambassador Tong on neutralism. But is this military preparedness able to fit the Christian? Is it compatible with Christianity for us to make a strong military force?

Wilcox: It is as desirable as it is necessary. The Church can do a great deal among our people in creating understanding of our foreign policy and the problems that we face in the world. I am often impressed by the trouble that a little misunderstanding among our people can do with respect to our foreign policy. My favorite quotation is Josh Billings', "It ain't so much ignorance that causes all the trouble. It's that people know so darn much that ain't so." And I think that this gives to the Church and to the press and the other media a tremendously important role in creating among our people a better understanding of our foreign policy.

Leedom: What does anyone have to say about foreign aid? Should we go into that more heavily? Would the Christian role dictate that we feed the hungry nations?

Rubottom: We have tremendous resources here. We have been blessed in many ways by a bountiful God, and

I think that it's a part of our underlying philosophy to share what we have with others. That is not only in our agricultural foodstuffs, our surplus commodities, but in our other riches to enable people in turn to enter into this dignified way of life to which they all aspire.

Leedom: It might be said, I suppose, that the ideal of Christianity should be complete pacifism, but that's hardly advocated by any great segment of organized Christianity in America. How would you reconcile the Christian philosophy of loving your neighbor and turning the other cheek to this tremendous military force we have?

Tong: I think we as Christians should think internationally instinctively as we would act in individual cases. People in private life do not encourage evildoers. And for this reason let there be no dissenting voice in the democratic pact in regard to the policies the democratic governments have already formulated and reached. And I take it that unity of purpose serves to warn the Communists effectively that it would be dangerous for them to test too far, and that is the only way to ease world tensions and, in effect, the way to solve international tensions.

Wilcox: It seems to me that the moral standards which we set both at home and abroad are terribly important in this job of winning the cold war. The people of other countries everywhere are looking to us for leadership and they expect a high standard from us. And we make a mistake, an important moral mistake, and we fail them in this respect. It is a setback both for Christianity and the cause of the free world.

Rubottom: I'd like to stress that the picture of the United States abroad is made of many faces. It's not just the State Department and our government, but the millions of tourists who are traveling . . .

Neff: It's the duty of the Christian, as we have brought out here, to become aware of these tensions, not simply aware as a matter of information, but as they have relevance to our Christian faith. But I also think, as Secretary Rubottom brought out, that the Christian has to think and to feel and have a conviction that these problems over the world are really capable of solution from a Christian point of view. Ambassador Tong brought out a fine point that the Christian must realize that he has a tremendous force as an individual in his own hands in the solution of these problems and relief of these tensions. The Christian must realize more and more that the world has a dependence on something else. It is that something other, the supernatural, that God works in life and therefore no matter what the world situation, what the tension is, we must approach life with faith and with love, realizing that this is our contribution. And since no one is an island, he therefore has an influence in the world as an individual Christian toward our goal.

Little Lessons in Spiritual Efficiency

Tips for Space Travelers

By ROY L. SMITH

A TIDAL WAVE of predictions as to what travelers may expect to find as they venture into outer space is swamping the public now. Einstein's theory of relativity has upset a long list of ancient conceptions. But there are at least a few which remain unshaken. Some facts never will need revision.

One famous astrophysicist, lecturing to a luncheon club, spread out a series of highly technical conclusions concerning new concepts of space, time, speed, and astrochemistry. It was all bewildering, but for at least one listener it was in no sense alarming. "I do not know much about the science of the matter," he said, "but I do know just as well as that scientist does, some of the things the space traveler will find.

"I know, for instance, that at least a few of the basic principles upon which I have built my life will be found to be true on Mars, Venus, Neptune, Pluto, or any other planet. And I know, too, that they will be true a million years from now.

"When I was a boy, studying geometry, I learned to prove beyond any possibility of a doubt that the square of the hypotenuse of a right-angled triangle equals the sum of the squares of the other two sides. And that proof was independent of any man's politics, economics, or theology. The principle holds true in any spot in this universe. No space traveler will ever find anything that upsets it.

"I learned very early that two plus two equal four. This, too, will continue to be true no matter where men may wander. And as a student of physics in the university I was taught that two solid bodies cannot occupy the same space at the same time, and after a good deal of practical experimentation I am convinced that the principle is true.

"Now, if these things in the realm of the physical are true, it seems reasonable that there are moral and spiritual principles which are equally true and eternal.

"Jesus said, for example, that 'the measure you give will be the measure you get.' I have found that to be true, whether the Republicans or the Democrats were in power, and whether a Catholic priest or a Protestant minister preached from the text. The truth of the principle does not depend upon anything except its own truthfulness.

"As a matter of fact, that is one reason I became a Christian. I had the feeling that Jesus knew and taught eternal principles of life which were entirely independent of circumstances or authorities.

"He said, for example, that the pure in heart would see God, that the merciful would obtain mercy, and that the poor in spirit would inherit the earth. The thing that was true in Palestine 1,900 years ago is true in my home town at this moment, and will be true a million years from now on any planet billions of light-years away from this earth.

"The space travelers are going to learn much about how cold it is on the surface of Saturn, but they do not need to stir out of their seats to learn how true some things will be even out there."

"I hope I am a good example of what others—both men and women—can do in their golden years."

Many Look, Few See

By HERMAN B. TEETER

MEXICO a few years ago an re town exploded in excitement en an elderly woman, loaded with neras, climbed out of a belfry and along the high ridge of a church .

was merely trying," she ex- ned later, "to get a better angle that beautiful cathedral at the r end of the street."

This was the same woman who has chased kangaroos in Australia, surf riders in Hawaii, insects and flowers in Illinois. She's Mrs. Myrtle R. Walgreen, 79, and a widow. In the years since she was 60, she has photographed everything from the top of a rainbow (out of a plane) to the heart of a Christmas rose in December snow.

By plane, auto, ship, and afoot, Mrs. Walgreen has traveled the world over many times—but always she returns to her Hazelwood estate, a lovely spot of earth near Chicago where 250 acres of unspoiled woodland spill down a cliff to the brink of Rock River.

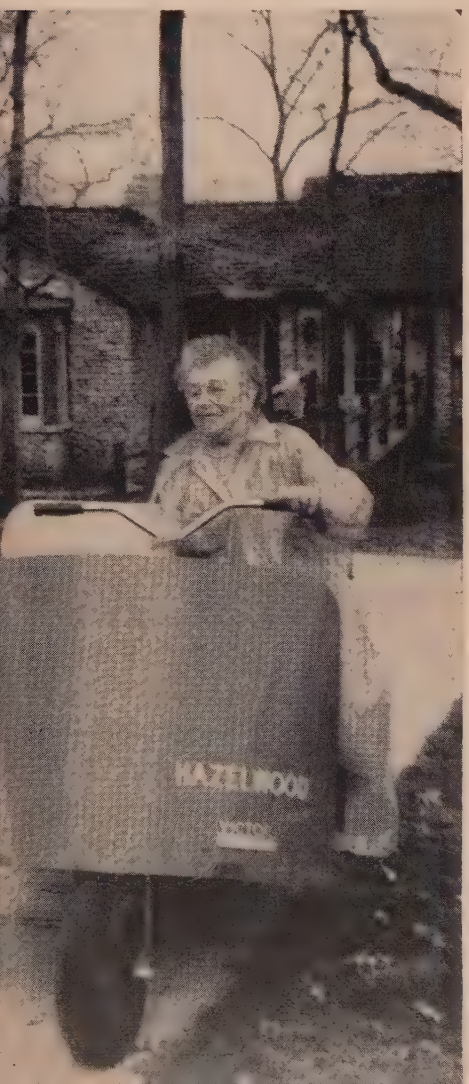
Close friends insist she should have been a boy. This is suggested, no

doubt, by a sense of small-boy wonder which prompts her to collect unusual objects from all over the world. When the Walgreen maids open a refrigerator they aren't surprised at whatever they find, even—as has happened—a tree frog slumbering in artificially induced hibernation. And one of her photographic subjects—a four-foot snake—once escaped to roam the house for a day and a night. Yet Myrtle Walgreen is the most feminine of women.

In her person are combined a zest for living—and looking—with widely recognized talents as a photographer. She has won some 500 awards for her color pictures—of which she has 12,000 carefully sorted and indexed. She is in demand as a slide-show lecturer, but her fees, ranging up to $100, never cross her palm. They go directly to Chicago's Red Cross, of which she is an executive.

For this great-grandmother, the world is full of adventure—an adventure that took on new dimensions comparatively late in life. As a result, she is sometimes referred to as the "da Vinci of the color camera" or "that amazing dowager."

"This is my electric runabout. I call it the Gardener and I often use it in my picture-taking trips at Hazelwood."



Her pictures are striking because they take a look at the world as few people see it. When she looks for beauty, she finds it everywhere—in an ant's-eye view of mushrooms that glow at night, or in milkweed seeds ready for flight. After one of Mrs. Walgreen's recent illustrated lectures, a Chicago club woman remarked:

"I have the feeling I've been blind most of my life. It was as if I had put on glasses for the first time. Things gained a sudden new depth and clarity."

A hearty person with a ready laugh, Mrs. Walgreen pursues her subjects with the diligence and initiative of a crack news photographer. As she nears 80, her enthusiasm, stamina, and love of life are as great as those of many middle-agers.

A few winters ago, in five-below-zero weather, police detoured her automobile around a burning building in Chicago. She stopped, then walked several blocks to catch the frigid beauty of ice-coated fire fighters and their equipment.

"It was so cold," she recalls, "that my camera froze up repeatedly. Each time I'd have to go back to the car to thaw it out."

The picture she made, "Frozen In," has hung in salons with her shots of snail shells, poppy seeds, ripe buckeyes, okra pods, potato sprouts, desert sunsets, and water lilies.

Born in Carbondale, Ill., she was married to Charles Walgreen, an enterprising young druggist, in 1902. Together they saw their drugstore chain grow until today it numbers nearly 500 Walgreen stores and some 2,000 agency stores. Walgreen's system of expansion was a simple one, she points out:

"Every now and then my husband would come home and say, 'Myrtle, I've found a man smarter than I am. I'm going to set him up in a drugstore.'"

And when her husband began pioneering the drugstore lunch counter, it was his wife who first took over in her own kitchen, making chicken salad, soups, and pies.

A Methodist, as she puts it, "from cradle-roll days," she's a trustee of the First Methodist Church of Chicago, a downtown skyscraper church known as the Chicago Temple. As a memorial to her husband, she gave the funds for building the Chapel in the Sky, which was dedicated in 1952. [See *Chapel in the Sky,* TOGETHER, January, 1957, page 1.] Steel girders near the top of the tall building were encased in oak, part of which was hewn from great trees at Hazelwood. A beautiful altar sculpture shows "Christ Looking at Chicago."

Her golden years are full, often from early morning to well into the night. She has wealth, but insists money is not essential to happiness. Her hobby of photography costs little more than she would spend for cigarettes—and she doesn't smoke.

"There is no reason," she feels, "for a woman left alone by the death of a husband and the marriage of children to lead a lonely life. Too many women lead dreary, waiting-for-the-end existences simply because they have mistaken ideas. For me, these last years have been rich with stimulating experiences."

During the week, she lives in a Chicago apartment overlooking Lake Michigan. But each weekend finds her at Hazelwood, which is both a forest preserve and vast flower garden. Mrs. Walgreen didn't take up gardening until she was 50. Now this interest in flowers shows up in many of her prize-winning photographs.

Her philanthropies are many. For over 20 years she has sponsored the Beautification of Home Grounds 4-H Club project, awarding four gold pins to winners in each county of the U.S. and gold watches to winners in each state. Each year, too, she pays the expenses of eight 4-H finalists on a week-long stay in Chicago. In addition, she is exceptionally active in her garden clubs. And as a Fellow of the Photographic Society of America, she's often called on to judge photographs at color salons.

One contestant observed her as she selected projected pictures, commenting expertly on each.

"I sure do like the way that old lady judges," he remarked.

It is typical of Myrtle Walgreen that she considers this comment one of the nicest compliments she has ever received.

work of skill, surpassing sense, a labor of Omnipotence." The seed bombs of goat's beard nestle amid delicate tracery.

God's Wonderful Trailside World

IT WAS William Beebe, the naturalist, who said: "Day after day we may walk through the woods and fields, using our eyes as best we can, searching out every moving thing...and yet we touch only the coarsest, perceive only the grossest of the life about us." But his words do not apply to Mrs. Myrtle R. Walgreen, amateur photographer extraordinary and a TOGETHER contributing editor. Her reverent labor of love at 79 opens the eyes of others to the God-given wonders of the world around us. On these pages are a few of thousands of color pictures she has taken as an invitation for others to "come out and see!"

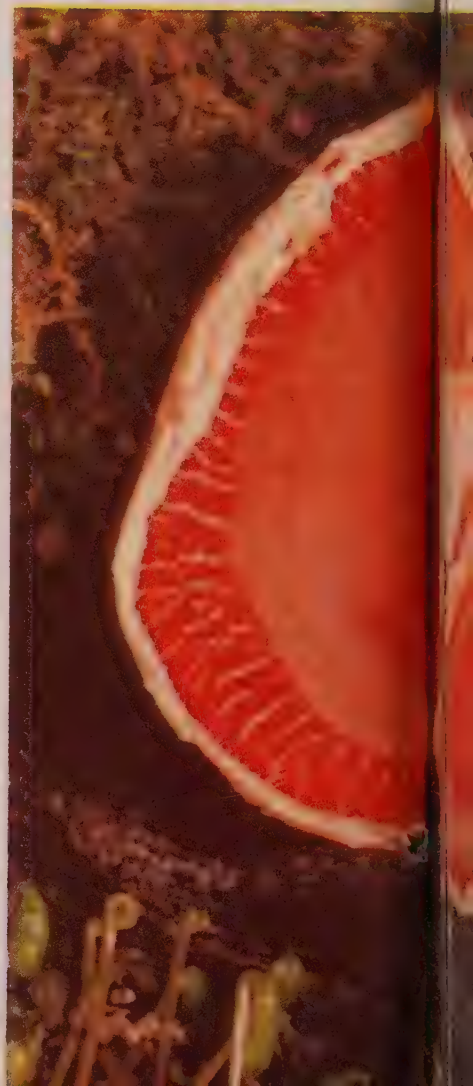
magnolia seed pods, which proclaim "all nature wears one universal grin," she sees Andy Gump and an inquisitive duck.

spring, Old Honesty—also known as money plant—furls familiar green seed pods against the trailway's setting.

In autumn, interest has accrued, the money plant's seeds are gone and now it is transformed into a "silver dollar."

der the color camera's magnifying eye, the wild ginger—tiny and hard to find—blossoms like some exotic tropical orchid.

ıpple seed pods hang overhead, awaiting the whimsey warming winds. But soon their time will come and, by the ousands, they will whirl away on rustling wings.



When fall leaves rain down, each may be recalled by a scar on the mother tree. But new hope will be born out of old wounds and resurrection will come in due season. Mrs. Walgreen, who has studied hundreds of individual leaf scars, finds them in many shapes. This one, of bud and scar, resembles a tiny shield.

In spring, a pussy willow thrusts out an inquiring bud of rosy red (left). And in dank, dark woodlands, the searching eye finds beauty, too, in fungus that sprays a riot of color on a decayed log (below).

This katydid, resting on a teasel, symbolizes Bryant's well-known verse: "The melancholy days are come, the saddest of the year."

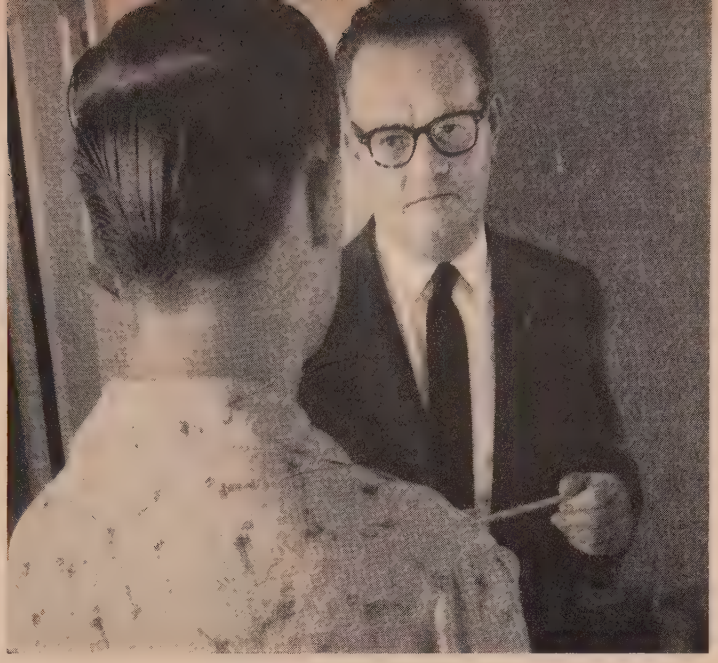
Elfin jack-o'-lantern mushrooms glow in woodland gloom: just the sort of detail Thoreau might have noticed as he lay prone on the ground, advising others to take an "insect view" of nature if we would like to appreciate her more.

ure, Emerson says, "is a rag-merchant who works up y shred and ort and end into new creations". One with imagination and eyes to see often finds weird beauty and fanciful figures—even in this "hands up!" potato sprout.

Metamorphosis: A once-unattractive insect, the water-dwelling nymph, sheds its shell to become a dragonfly, one of nature's most beautiful creatures—and one of the countless daily miracles found along God's wonderful trailside world.

Teens Together

with ex-teen-ager
Dr. Richmond Barbour



Teen problems? "Dick" Richmond Barbour solves them.

I'm 13, and a little too fat to attract the boys. I have an olive lexion and dark hair. Most of the ar girls are slender, light-skinned es. What can I do?—G.H.

Ask your doctor for advice about your weight. Beyond that, wait e while. Many boys your age are nterested in girls. Later they will ou'll find they like brunettes, too.

The kids around my home talk dirty about sex. Can you tell me to get a booklet which will exthings? I don't know what to —G.B.

Get the folder, *Sex Facts for Adolescents,* published as a ian Service Leaflet by The Meth- Church. It may be available at hurch office. If not, order from ox 871, Nashville 2, Tenn.

My girl and I argue over the way she makes out with a boy. a juvenile delinquent. He comes urch just to be near her. She says ust be nice to him so he'll become istian. She tells me I'm the one she loves. Then she parks with him 1 A.M. How far can a church girl being nice to a delinquent?—B.V.

Possibly your girl is using church as an excuse to do something she is wrong. Christian boys and hould be cordial and friendly to wcomers at church. They should even the delinquents feel welcome. But that certainly does not involve undue familiarity. Your girl is making a serious mistake.

Q *I'm 17. Until a few months ago I went with one boy. Then he moved away. Now I'm going with another. My mother likes the first boy better. She writes to him each week. She teases me about my new steady. Shouldn't a girl choose her own boy friend?—K.R.*

A Is your new friend a nice, responsible boy? Not objectionable in any serious way? Parents should interfere if their sons or daughters start going with the wrong sort of person. Otherwise, in most families the young people are free to choose for themselves.

Q *Did we abuse our teen-age son and daughter last summer? They say we did. We have a girl of 17 and a boy of 15. We got jobs for them, and they worked from the day school let out. Most of their friends were idle and did nothing but play around, day after day. Is such idleness wise?—Mrs. M.P.*

A Summer idleness for teen-agers often leads to trouble. Appropriate work is far better. Your young people weren't being abused.

Q *My older sister and I fight about summer clothes. On hot days she wears a loose halter bra and shorts. She laughs at me because I insist on being modestly dressed. She is 19. I am 14. When do summer clothes stop being decent and become indecent?—G.M.*

A Standards differ between age groups and neighborhoods. As a general rule, wear the clothes the majority of the nice girls in your neighborhood wear. Don't be the first to introduce a new fashion. But don't be the last to adopt it. Talk with your mother about your sister's playsuits. Your mother should give her guidance.

Q *My parents cannot afford to send me through college. I plan to become a teacher. If I go to college I'll have to earn most of my way. Yet our commencement speaker said college is a full-time job. He warned against working your way through school. What shall I do?—D.D.*

A Don't change your plan. A majority of the students in most of our colleges have paid jobs. Many are earning their way 100 per cent. It is hard, but it can be done.

Q *I'll start college this fall. A fraternity is rushing me now. I want to join, but I remember you once wrote that fraternities are undemocratic and snobbish. Should I say no?—B.A.*

A Most social fraternities and sororities in college are selective. They don't open their membership to everyone. That means that some young people who want to join won't be invited. They'll be hurt. Some fraternities

Looks at movies

By Harry C. Spencer
General Secretary, Methodist Television, Radio, and Film Commission

Dr. Spencer this month substitutes for his usual Looks at Movies *column a listing of recent films and filmstrips which are valuable aids to local-church groups studying major areas of special concern. All materials except those otherwise specified are available from any regional outlet of the Methodist Publishing House. Or, for more information about these and other audio-visual aids currently available, write to Television, Radio, and Film Commission, 1525 McGavock St., Nashville 3, Tenn.*

North American Neighbors

(1958-59 National Missions theme)

North American Neighbors. Panorama of life in Alaska, Canada, Puerto Rico, and Haiti, showing the extent of Christian concern and mission work. 29 minutes. Rental $12 (color) or $8 (black and white).

Alaska, A World to be Won. Shows how the Methodist missionary program is working to overcome physical, economic, and moral problems facing the church in the forthcoming 49th state. 27 minutes. Rental $8 (color) or $6 (black and white).

Hawaii, Crossroads of the Pacific. Presents the Methodist mission program in Hawaii as discovered by two students. 28 minutes. Rental $8 (color) or $6 (black and white).

Methodism in Hawaii. Sound, color filmstrip showing Methodist achievements in this intercultural, interracial land. 33⅓ rpm record. Purchase $11; rental $2.50.

North of the Rio Grande. Sound filmstrip spotlighting Methodism's ministry to Spanish-speaking people in the Southwest. 33⅓ record. Purchase $7.50; rental $2.50.

Middle East

(1958-59 World Missions theme)

Mid-East Profile. Illuminates Christian missions in Middle East, with look at religious, social, political problems. 29 minutes. Rental $12 (color) or $8 (black and white).

Lands of Decision

(Quadrennial Missions emphasis)

Congo Journey. Shows how Methodist missions are helping Congo people move from simple tribal life to complex industrial economy. 30 minutes. Rental $10 (color) or $6 (black and white).

Congo Christian Centers. Sound, color filmstrip showing how Methodist mission churches, social centers, and schools serve communities undergoing cultural and economic change. 33⅓ record. Purchase $10; rental $2.50.

Mission in Bolivia. Report by missionaries on mission work in a land of opportunity. 25 minutes. Rental $10 (color) or $6 (black and white).

Upriver in Sarawak. Reports on Methodist missionaries' penetration into Sarawak, Borneo, and on their preaching, healing, and teaching activities. 30 minutes. Rental $8 (color) or $6 (black and white).

Report: Korea. Shows how the Bishops' Fund for Korea is being used. 28 minutes. Rental $3 (black and white). Also available at no charge from most conference missionary secretaries.

World Peace

The Bridge UNESCO Builds. Color filmstrip relating efforts of the United Nations Educational, Scientific, and Cultural Organization to build understanding among nations. 30 minutes. Available only from UNESCO Publications Center, 801 Third Ave., New York City. Purchase, with script, $4.75.

A New Kind of Building. Color filmstrip on work of a local-church commission on Christian social relations. 15 minutes. Available only from Service Dept., 100 Maryland Ave., NE, Washington 2, D.C. Purchase, with 33⅓ record, $6.

Social and Economic Relations

The Sound of a Stone. On civil liberties. 28 minutes. Rental $10.50 (color) or $6 (black and white).

Living Right at Work Kit. Series of sound filmstrips on right leadership, counsel, choice, attitude, and outlook. Available only from Board of Social and Economic Relations, 740 N. Rush St., Chicago 11. Lent rent-free by payment of postage.

Temperance

Alcohol and the Human Body. For public-school use to show what alcohol is and how it affects the human body and behavior. 14 minutes. Rental, $4 (black and white).

Far From Alone. About reactions of a college football star pressured to appear on a beer-sponsored TV program. 31 minutes. Rental $12 (color) or $8 (black and white).

How Long the Night. The rehabilitation of an alcoholic. Excellent for discussion purposes. Use limited to adult study groups. 28 minutes. Rental $8 (black and white).

To Your Health. Color cartoon with concise summary of basic information on alcohol and alcoholism. 11 minutes. Rental $5.

Of Cats and People. Sound, black and white filmstrip which discusses the causes of alcoholism after showing how alcohol affects cats in laboratory experiments. Purchase $8 (with 33⅓ record) or $3 (with script).

Lay Activities

Split-level Family. Shows how a man and wife reconcile Christian stewardship and giving with modern society's demands for the same time and money. 29 minutes. Rental $12 (color) or $8 (black and white).

What Changed Charlie. Sound, color filmstrip describing Charlie's experience at a Methodist Men's meeting. 16 minutes. Purchase only, with 33⅓ record, $15, from Board of Lay Activities, 740 N. Rush St., Chicago 11, Ill.

go farther and are extremely snobbish. Others encourage drinking and bad behavior. However, there are many sororities and fraternities which avoid the extremes and undertake constructive programs for their community. [See *Hell Week's Gone*, March page 20.] I don't advise you not to join a fraternity. I do suggest that you make sure it is one of the good ones.

Q *Almost all the boys and girls at school smoke. There is a place just off the grounds where they go. I am a boy of 15. Am I a square if I don't smoke?—J.F.*

A No. You are smarter than the others. There is overpowering medical evidence against smoking. Confirmed cigarette smokers shorten their lives by many years. Eventually most of your friends will realize that. Then they'll envy you.

Q *I've driven our family car two years. Several times I have scraped other cars. Last week I did it again. Now Dad says I can't use the car until I pay him what it cost to fix the fender. He never did this before. Will you tell him he's wrong?—I.A.*

A Your father is right. Perhaps he should have done this earlier.

Q *I'm a boy of 14. I'm going steady for the first time. My girl and I realized we were in love just two weeks ago. What bothers us most is that it will be so long before we can marry. She is 13 but looks older. I'm big and strong. I'm not afraid to work. Do you know of anyplace in America where a boy of my age can earn enough money to support a wife?—K.P.*

A There is no such place. Even if there were, you shouldn't marry now. Please believe me when I tell you your love will not last. Almost certainly this is a crush. Be patient. Have safe fun together. Try not to be too badly hurt if you break up.

TEENS: *Dr. Barbour has helped many troubled teens—that's his profession. He counsels teens in public schools in San Diego, Calif., and by mail across the country. Your name and address will be held in confidence. Write him in care* TOGETHER, *740 N. Rush St., Chicago 11, Ill.*—EDS.

Haven't been to class in years?

Then you'll want to find out:

What's Happening in Sunday School?

By NEWMAN S. CRYER, Jr.
Managing Editor, New Christian Advocate

YOU MANAGE next Sunday morning to climb
of bed, dash through a bowl of cold cereal, get
ny's shoes tied without a mutiny on your hands,
arrive in class on speaking terms with your spouse,
can count yourself as one of nearly 40 million Prot-
ts of all ages who turn out for Sunday school each
.

rollment in Methodist Sunday schools last year
d 7 million, about half of whom manage to struggle
gh the same busy Sunday-morning routine you do.
however, you haven't been to Sunday school in
last 10 years, you may be in for a shock. Sunday
l isn't what it used to be.

few months back a storm was kicked up by a charge
Sunday school is a waste of time. If true, this would
terrible blow to thousands of parents and teachers.
ould mean that Johnny not only can't read but
learning about God.

see what is going on in Sunday school, TOGETHER
its own coast-to-coast survey. And the first thing
ound is that what happens on Sunday morning
bles mostly the tiny top of the iceberg that shows.
bulk of the work is unseen, beneath the surface.
1958-model Christian educators are making use
panded sessions (up to three hours at a stretch)
ultiple sessions (two, three, or four separate Sun-
chool hours). Some have weekday church schools.
have camping and other outdoor activities. Newer
opments include Sunday school by mail and Bible-
correspondence courses. Classes for exceptional
handicapped children are becoming routine in some
of the country.

nday schools today are making use of top-grade
, music, drama, color, and design in their teaching.
dings are getting a new look, too.

nce 1940, Christian educators have preferred the
"church school" instead of "Sunday school," be-
the expanded Christian-education program goes on
days a week. Of 7,052,660 students enrolled in
odist church schools, more than a third are adults.
ly 500,000 officers and teachers give their time for
ing.

is month, Methodists reached the halfway mark in
-month expansion drive to start new Sunday—or

church—schools. It's part of a four-year plan to strengthen local churches. There's far more involved than education, but currently the big goal is to start hundreds of new schools in neglected areas, reopen abandoned ones, and improve facilities of 38,146 church schools already existing.

Although Methodism averaged nearly one new church school a day last year, with a net gain of 223 (some died) that wiped out a 10-year decline, there are still 1,213 organized churches without any kind of church school. One new development in this connection is the "outpost Sunday school." The Rev. Randle Dew of the Board of Education staff, who heads up the idea, says this simply means, "If people won't or can't come to church, we go to them."

"I am glad you have set up Sunday schools. . . . Nothing can prevent the success of this blessed work, but the neglect of the instruments."

—John Wesley to Charles Atmore (*1790*)

There is, for example, a town in Kentucky where the men instead of worshiping on Sunday morning hied off to the local filling station to jaw about politics and coon hunting. Despite the new preacher's door knocking and pulpit pounding on Sunday, pews stayed empty. So he decided to go to the filling station, where he skillfully turned idle chatter to religion. Result: a new Sunday-school class.

Leaders now are hunting opportunities to start these outpost church schools in homes, theaters, schools, tents, trailers, and barns.

Methodists also now have a "Sunday school by mail" program for isolated families. It started last October; and now more than 300 families are enrolled. Last year, too, 144,268 children were enrolled in weekday church schools, not to be confused with parochial schools. One example is the Methodist church in Hibbing, Minn., where 330 pupils come for released-time instruction during public-school hours.

Minority groups also are presenting unusual opportunities. Methodists of Lyndonville, N.Y., last summer conducted a six-week summer school for migrant children. Other churches are seeking to teach the hard of hearing, the blind, the crippled, the exceptional, the retarded.

Methodist vacation church schools of one to three weeks involve 1,369,572 pupils. Camping, summer institutes, and assemblies get another 113,000. All this should be enough to disabuse even the most skeptical of the notion that church school is just for kids or that it's something that happens only on Sunday morning. We have come a long way since the day, in 1780 (John Wesley's time) when Editor Robert Raikes of Gloucester, England, started the first Sunday school. Appalled by the brutal treatment of children in his town, he gathered a ragged regiment of moppets into a Sunday class of instruction.

At first his effort was attacked as "subversive of that order, industry, that peace and tranquility which constitute the happiness of society." But not by Wesley, who early recognized the necessity of printed study materials for the church's teaching task. He wrote and published some 233 original tracts on subjects ranging from doctrine to medicine. Today, printed lesson materials provide a basic tool for Sunday schools.

Methodist church-school literature includes some 35 monthly and quarterly periodicals and undated lesson helps. *Wesley Quarterly,* a publication for adult students in the Sunday school, circulates to 831,000. There are eight other church-school publications with circulations of well over a quarter-million each.

In October, Methodist educators will introduce the first of 12 basic Christian books for adults. Editors say these will provide a "core curriculum" that will support the whole educational program of The Methodist Church for adults and provide a basic religious library for laymen.

Within the last two years, Methodists have started using completely revised material for the kindergarten, developed a set of guidebooks for a home-study course in the Bible, created a new story paper, *We Do It Together,* for families of small children, revamped *Christian Action* for teen-agers to include Sunday-evening discussion topics (the first in Protestantism), and produced *Lecciones Cristianas* for Spanish-speaking Methodists. And more changes are coming steadily. We now are seeing developments that are related to an updating of ideas, methods, and materials that has been going on in major Protestant denominations for a generation.

Stories of Noah and his ark have been replaced with New Testament accounts of Jesus with the little children. Joseph in Egypt is still an old stand-by but, generally speaking, lesson materials for children stick more closely to the New Testament than they did a generation ago. How we get our literature is a long story, but it funnels through a Methodist Curriculum Committee with representatives from every church agency and a cross section of Methodism geographically, racially, and educationally.

One minister, who has seen Christian education both from the expert's "ivory tower" and from the viewpoint of a pastor in charge of a church school, was asked what he thought of the Sunday school's effectiveness. In reply, he cited case histories of youngsters whose lives had been changed dramatically by the church's educational program.

There was Tommy, who came to the city to live with his divorced mother after living with his grandparents. An intelligent boy, he was on the verge of delinquency because of his unstable background. He had a couple of scrapes with the law, but with the help of juvenile authorities—and an interested church-school teacher—he became active in the church's youth program. Through his artistic ability, he was able to make a contribution to the youth group. His interest in this field was cultivated with the help of a professional man, and his pastor now believes that the church school was the determining factor in transforming the boy from a poten-

delinquent to a useful citizen. And this is only one
nple of what is happening to hundreds of kids.
he Sunday school today is being compared to a
blebee: According to the laws of dynamics, that bee
fly—but it does. While the Sunday school has faults,
mehow is doing a creditable job.
umber-one problem: teaching the teachers; number-
hope: the laboratory school. In 10 years the number
ch schools held annually has increased from a dozen
51. Here, prospects watch experienced teachers in
n. Evaluation sessions follow.
ristian workers' schools of all types now enroll
e than 153,000 persons for teacher training. One
of Methodist educators is to have a regular Sunday-
ning leadership course in every organized church.
least one Annual Conference, the Peninsula, has
ked out a four-year plan to accomplish just that.
nother problem is getting men to teach the younger
dren. They have been good at leading adult classes,
leaders want more masculine influence in the pre-
ol departments—and they are getting some. J. C.
nard, a bachelor and retired insurance man, heads
nursery of Stephens Memorial Church, Kansas City,
. [See *Unusual Methodists,* Nov., 1957, page 19.]
hat has been happening in Christian education in
last 25 years can be seen also in the newer buildings.
construction money for churches has reached an
me high and, with the crop of small fry on the
ease, a good share of it has gone into Christian-
cation buildings.
nce, it was assumed that learning meant sitting and
ning. Sunday-school worship was a miniature church

Completely revised materials and well-trained teachers help children to understand Christianity.

service. Now Christian educators hold that worship is inseparably related to learning experiences of church-school pupils.

Most modern classrooms are large—usually as large as four of the small, 10-pupil rooms of the last generation. Instead of the lecture method exclusively, pupils get in on discussion, dramatics, music, and scores of activities. When the Bible is memorized, it is against the background of its intent and purpose as related to their daily lives. A team of teachers can work in one large, well-equipped room with 15 to 30 pupils far more successfully than one teacher going her own way can deal with seven squirming boys in a dimly lighted room.

Not all Christian education, however, is taking place indoors. The number of camps, summer assemblies, and similar events has grown rapidly. Last year 112,835 boys and girls 12 to 18 attended Methodist-sponsored camps and conferences, and 40,826 attended youth camps. Primary objectives are not to increase camping skills but to help boys and girls accept Christian rules of living in a natural and wholesome setting. For high-school and college students there are national work camps, where they go for a month or more of constructive service.

Drama, born in the church and used throughout its history, is appealing to the youth. For three years Scarritt College in Nashville has held a national drama workshop where leaders are refreshed in helping the young people back home to put the dramatic arts to Christian uses in the setting of the church. The Methodist Youth Fellowship, successor to the old Epworth League, was born in a dramatic Watch Night service nearly 17 years ago, just a few days after the infamous Pearl Harbor attack.

But it is in the adult church-school classes that some of the most dramatic developments in Christian education are taking place. Newer trends include two-way communication, group therapy, depth Bible study, and work with handicapped persons.

The two-way communication idea is symbolized by the TV talk-back programs that will be getting under way soon. [See *Methodists Launch 'Town Hall' TV Series,* April, page 64.] Similar question-and-answer communication between teacher and pupil is going on right now in hundreds of adult Sunday-school classes. There is a place for the lecturer and the expert, but they no longer hog the show. Instead, current events are tied in with biblical teachings and searching questions are answered frankly. Members are permitted to learn about the church's weaknesses as well as its strengths. They express their doubts as well as their faith. Leaders have found that when people are asking questions, they are learning far more than if they only listen.

Despite all the progress, the picture isn't all bright, of course. There are still too many one-room Sunday schools. Local church leaders still complain that the most competent persons won't teach. Some teachers claim that some of the literature is dull and doesn't reckon with realities. There are hundreds of Methodist church schools that are being run as they were 25 or 30 years ago.

But all this merely describes the challenge. Our denominational leaders are aware of the problems—and they are working to make new things happen that are now only in the dream stage. You, wherever you are, can help them meet that challenge.

Light Unto My Path

WEEKLY MEDITATIONS BY PASTORS ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS

SEPTEMBER 21

But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?—I John 3:17

HIS CHECK for $25,000 lay on the table before the official board. His ultimatum still hung heavily upon the air: "Here is my contribution for the new church, provided the occupants of that old house on the adjoining lot are removed immediately. We cannot allow that woman and her children to live on indefinitely, rent free. Low-rent housing is available for such people. And we need that land."

Generosity needs to be warmed with compassion. Selfishness is not always the mark of a gift withheld; sometimes it is simply that the gift is proffered without love. Paul understood the Master well when he said, "If I give away all I have . . . but have not love, I gain nothing" (I Corinthians 13: 3). The widow's mite was not remarkable because of its proportionate size or its smallness, but rather because of the moving love which prompted her sacrifice. The priest and the Levite, who passed by on the other side, may or may not have had sufficient funds to provide care for the man beaten and left for dead by robbers. The point is that they did not care—but the Samaritan did.

It is easy to mistake symbols for reality. The Pharisee, in Jesus' parable, used the exalted words of prayer, but had not the selflessness of prayer evidenced by the publican. Similarly, one can demonstrate an act of charity without being charitable at all. Our expressions of piety and charity are worthless unless we have discovered God's way of love, which was demonstrated incomparably by his beloved son, Jesus Christ.

Prayer: God, forgive us when, even in our attempts to do thy will, we fail to love one another as we ought. Amen.

—DONALD A. OTTINGER

SEPTEMBER 28

For the Lord knows the way of the righteous, but the way of the wicked will perish. —Psalm 1:6

A COLLEGE YOUTH one Friday was overheard inviting two friends to drive to a city some distance from their campus town to go on a weekend bender. One friend agreed without hesitation: "Let's be going; we are unknown over there." The other friend said, simply, "There is One who knows all," and turned away.

God knows! Can you grasp the significance of these words? God knows!

The Hebrew word for "knows" had a richer meaning than we commonly give it. It implied not only factual knowledge, but also a personal concern. God knows us, yes—but more than that, he has a personal concern for each of us and for the life we live.

One of the important aspects of every life is making choices between "right" and "wrong." Let no one tell us there is no difference! It is the difference between the light of truth and the confusion of half-truth and falsehood; the difference between goodness and evil, between the beautiful and the ugly. It is the difference between order and chaos, between that which is life-sustaining and that which is life-destroying.

Numerous paths lie before us, leading in many directions. Voices are heard in the land, beckoning this way and that. But let us choose carefully. If we listen closely, we hear a voice different from the rest. "I am the way, the truth, and the life" (John 14:6); "I came that they may have life, and have it abundantly" (John 10:10); "He who has my commandments and keeps them, he it is who loves me; and he who loves me will be loved by my Father, and I will love him and manifest myself to him" (John 14:21).

Blessed is the man who walks not in the counsel of the ungodly, but in the example of the Master. His righteousness springs neither from fear nor from obligation, but from gratitude and from the joy of tuning his life to that which is eternal. To know God and to be known of God is to enter into life eternal.

Some see in the Christian faith only a useful embellishment bringing popularity and prestige, or self-assurance and peace of mind. The more discerning see the sword of the spirit slicing between greed and compassion, resentment and

Donald A. Ottinger
Philadelphia, Pa.

eness, pride and humility, dice and understanding love. seek pride in righteous liv- ie more discerning let thank- s to God temper and season relationships with others. us not belittle right and . We are choosing between ay of life and the way of ction. Salvation is not so as casting a vote for Jesus vior of the world. Salvation discipleship in the life he lived.

O God, thou who has us and would lead us into e abundant, fill us with thy spirit. Guide us in paths e and righteousness that we know the companionship living Christ. Amen.

—D. JAMES FARNHAM

BER 5

But when the time had fully come, God sent forth his Son, born of woman, born under the law.—Galatians 4:4

QUAW VALLEY, in east- central California, is to be te of the 1960 Winter Olym- Since I live nearby and am er myself, I have followed opments in Squaw Valley great interest. Millions of s are being spent to build ski skating rinks, housing, and A tremendous amount of ng and preparation is in- in staging such an event. was for a vastly more im- r event that God carefully e groundwork and set the stage. "But when the time had fully come, God sent forth his Son . . ." This statement tells us that God guides history toward a good purpose. The sending of Christ into the world is a focal point in God's creative plans for his children. And God sent his Son into the world only after long and careful preparation.

Before Jesus was born, God the creator had been at work for aeons, fashioning his marvelous universe. God directed the upward surge of life from gases and rocks to the single living cell, to plants and animals, and finally to man and intelligent social living. In the Old Testament we learn how God established a covenant with his chosen people, gave them his law, spoke through the prophets, built up the longing for a messiah. Greek culture and Roman rule provided the wider conditions for a successful witness of the Christ. Then, in the fullness of time, God sent forth his Son.

God must value his children highly to plan so carefully and to sacrifice so greatly for them. We should, therefore, hold a high view of human existence and the divine possibilities of our world. We need to "think big" of Christ's redemptive mission for our world today and of our unity as God's children —beyond race or nation or creed or class.

Prayer: O thou Creator, God our heavenly Father, we thank thee that thou art leading mankind toward some high and holy destiny. We pray for the world-wide Christian church. May we do our part that it might fulfill its mission today and contribute to the achievement of thy divine purpose for the world. In the name of thy Son. Amen.

—PAUL S. MEKKELSON

OCTOBER 12

For mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to thy people Israel.—Luke 2:30-32

ONE OF my mother's good friends was a neighbor who had lived in our community until middle life without seeing Dead Lake, a body of water only three miles from her birthplace. "Some day I'm going to see that lake," she often said. Her desire was never granted, however, for she died without seeing the place she always had wanted to see.

But Simeon was granted the privilege of seeing the thing for which he longed. Whether he lived on for a long time or whether he "departed in peace" soon after mattered little. Life was never the same for him after he saw that one glorious vision.

It is sad when one spends his life without seeing the object of his desire. But it is real tragedy to go through life with no vision of the risen Christ, who may be seen by all men everywhere as he holds out the light brightening the pathway of the Gentile and the son of Israel. It is this path that we most need to see.

The light of God's divine presence may be too bright for our earthly vision, but the pathway along which we are called to travel never can be too distinct. This is the need of all of us, whether we live in more favored lands where the gospel has been our guide and shield, or in lands to which the light has but recently come. None of us is certain precisely which way we ought to go in all the areas of Christian living. But how many of our problems would fade away in this whole area of human relationships if we would but give the light of God a chance to shine upon them!

Prayer: Our Father, forbid that we should go through life without seeing the light of the glory of God in the face of Jesus Christ, our Lord. Amen.

—J. B. CAIN

ames Farnham
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Colfax, Calif.

J. B. Cain
Magnolia, Miss.

Who needs television? Not these youngsters, off in a wonderful fanciful world of their own.

Growing Up With Books

By NANCY LARRICK

Barnabas Bows!

With Barnabas' hearty approval, we are using a portion of his pages for this timely feature of special interest to parents. It's a chapter from the forthcoming book, *A Parent's Guide to Children's Reading* (Copyright 1958 by Nancy Larrick), reproduced here by permission. Dr. Larrick's book is a nonprofit publishing venture sponsored by the National Book Committee in co-operation with 18 other civic and professional organizations. Two editions will be released next month, one by Doubleday (in hard cover, $2.95), the other by Pocket Books (35¢). Barnabas, of course, will be back with us again next issue.—Eds.

AS CHILDREN READ, parents look ahead. They think of the future when their boy will be in high school. Or college. And finally on his own to choose friends and make decisions that will affect his entire life.

Invariably these thoughts lead back to the present. Again and again parents ask themselves: "How can we prepare him for the future? How can we help while he is growing up?"

Usually the questions relate to the child as a person. Will he be able to get along with others? Will he get satisfaction from daily living? Will he bring pleasure to others and thus broaden his own life?

Intangible goals are hard to measure and hard to achieve. But we know that almost everything in a child's life can influence his growth as a personality. Of tremendous importance are the books he reads.

Writers in the early 1800s were convinced that through reading, a child would grow up to be good or bad. To make sure that each story had the proper effect, they tacked on a lesson at the end. This sledge-hammer approach seldom made a good boy out of a bad one. Most young readers probably skipped these warnings, anyway.

Children's stories today do not preach sermons. But many of them tell a moving story of someone who has a problem to solve. Quite naturally, the young reader ponders the decision that the storybook hero will make. He thinks of himself under the same circumstances and wonders what he would do. Then he begins to develop his own sense of values.

Or he reads of people who are different from himself—of different race or nationality or religion. He grows to love and appreciate them because he

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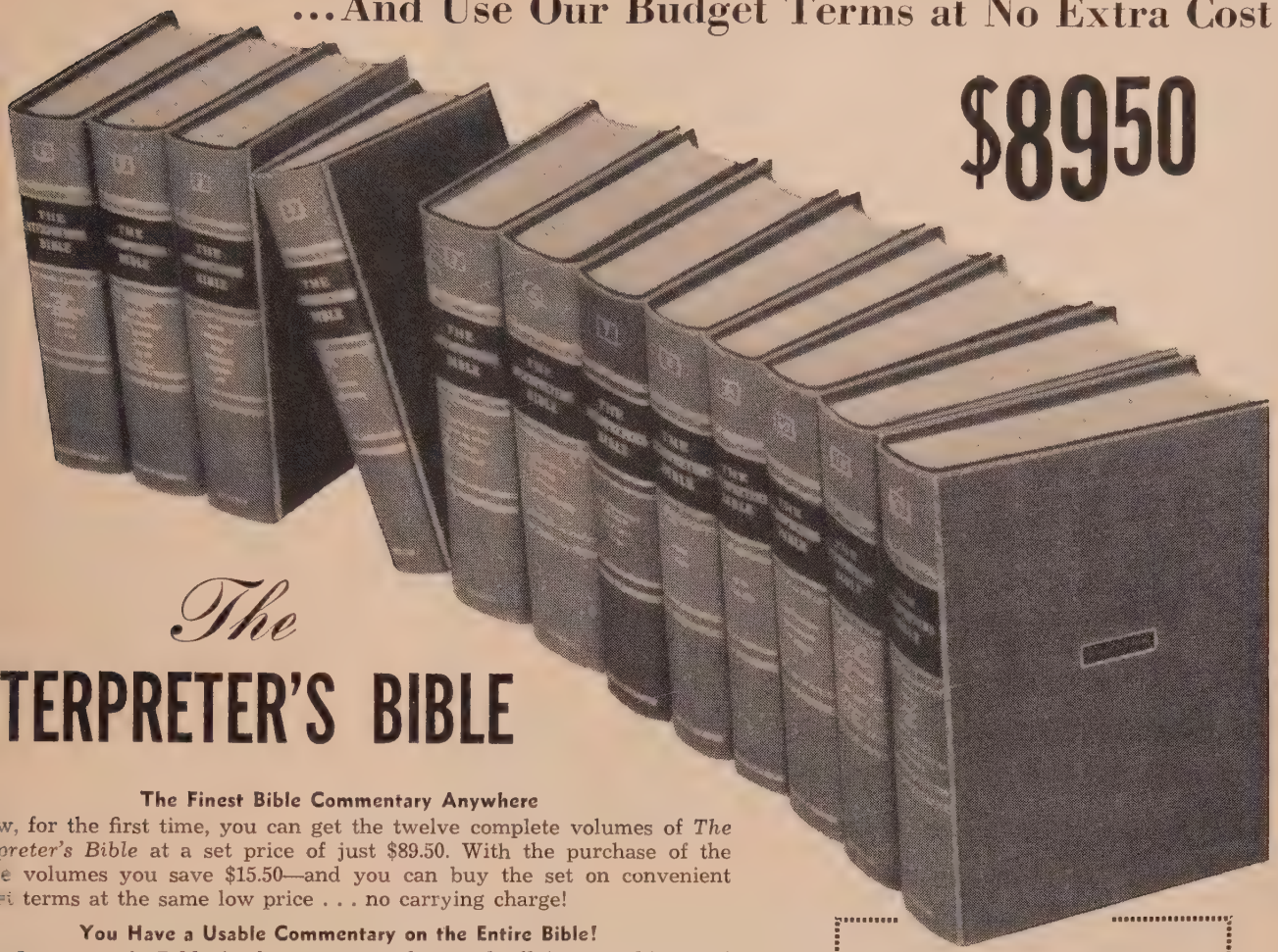

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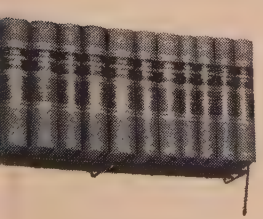

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learns to know them. Of course, the author's first purpose was to tell a good story. But the child gets more than excitement and suspense from the narrative. All the while, he is developing sympathy and appreciation for the kinds of people he meets through the book.

So, through his reading, he is growing up as a person qualified to work and live with other people. Quite literally, he is growing up with books.

By adult standards, the problems of children may seem slight. A ten-year-old worries because she is taller than any boy in her class. To her father this is no problem, as he understands the word. Rather it is cause for gentle teasing. But to the youngster this is the most critical issue in her life.

"I wonder why other children do be so mean all the time," wrote one fourth-grader. "I have no one to play with."

"My brother has polio. I wonder if he will ever walk again," wrote another.

"I wonder about my father," wrote a third. "I mean how come he left us."

Many children in these circumstances let their worries smolder. As a cover-up they sometimes will strike out in a totally different direction with harsh words and even violence.

Grownups need to watch for signs of hurt, such as irritation, shyness, and belligerence. These attitudes may be a bid for attention at a time when the child is feeling crowded out of his parents' busy schedule. Reading aloud for several evenings may restore the warm, personal relationship which the child has been missing.

At this stage it may help to introduce the story of another child who has some anxiety, too.

The little girl who thinks she has no one to play with may be comforted and pleased by *Play With Me,* by **Marie Hall Ets** (Viking, $2.50). The middle child in the family—who suffers because he is neither grownup nor baby—may see his problem in a new light after reading *And Now Miguel,* by **Joseph Krumgold** (Crowell, $3), or *The Middle Moffat,* by **Eleanor Estes** (Harcourt, Brace, $3.25).

The older boy with a physical handicap may take hope and strength by reading *Johnny Tremain,* by **Esther Forbes** (Houghton Mifflin, $3.50), about a young apprentice whose hand was maimed, or *The Door in the Wall,* by **Marguerite de Angeli** (Doubleday, $2.95), the story of a crippled boy.

And the little girl who is distressed by her plain appearance may get a new slant from *My Mother Is the Most Beautiful Woman in the World,* by **Becky Reyher** (Lothrop, Lee & Sheppard, $2.50).

Children in a broken home may be comforted by the pleasant family life in *Half Magic,* by **Edward Eager** (Harcourt, Brace, $2.75). In this story the household is made up of four children, their working mother, and a rather unfriendly dayworker. The children recognize their responsibilities and cheerfully make the best of the situation.

The timid child will appreciate the humor of *A Hero by Mistake,* by **Anita Brenner** (W. R. Scott, $2), which tells how a frightened Indian became a brave man in spite of himself.

Part of growing up is learning to appreciate other people despite their differences. Many storybook characters must learn the first lessons in appreciating other people. When a child reads of them, he learns, too.

Crow Boy, by **Taro Yashima** (Viking, $2.75), tells of an extremely shy boy in a Japanese school. He is so miserable that he escapes into a world of his own, away from the lessons of the school room and the taunts of the other children. A new teacher takes time to talk to the little boy. He finds that the child can do one thing well: imitate the voice of a crow. Gradually the other

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ren begin to appreciate the shy
Finally their scorn grows into
e of the one they now call "Crow
"

he Hundred Dresses, by **Eleanor**
s (Harcourt, Brace, $3), is an ap-
ng story about school children who
st find common ground with an
st. The heroine is a little Polish
who wears the same faded blue
every day. It is always neatly
ed and ironed—but always the
dress. Scornful of Wanda's Polish
ground and her obvious poverty,
mber of the other girls begin to
her openly. Even those who
tly sympathize with Wanda join
e ridiculing.

his is a story that children like to
about. Why did some children fol-
the ringleader in teasing Wanda?
ld it have been different if Wanda
not been Polish? Why do some
ren like to pick on a newcomer?
stions like those lead to deep think-
nd evaluating.

ue Willow, by **Doris Gates** (Vik-
$3), and *Judy's Journey,* by **Lois**
ski (Lippincott, $3.50), are about
ren of migratory workers. The
ants move from one crop to an-
in their old jalopies, always hop-
things will be better at the next
At each new school, Judy is pre-
l for a rebuff. Janey Larkin, in
Willow, wants desperately to live
her children instead of following
rops.

e problems of these young heroines
ealistic ones. But their stories are
with such interest and suspense that
ren read them eagerly.

tle Vic, also by **Doris Gates** (Vik-
$2.50), is the story of a colt and
evoted stableboy, Pony Rivers. By
yalty and determination, the boy
ops Little Vic into a winning
. All the while he is opposed and
ed by a trainer who scorns Ne-
and Pony is a Negro. A horse
makes this a dramatic story, and
's problem make it warmly human.

lindy's Medal, by **Georgene**
kner and **John Becker** (Messner,
), and *Bright April,* by **Margue-**
de Angeli (Doubleday, $2.75),
ensitive stories of little Negro girls
suffer because of the prejudice of
s.

ese children's books—and many
—show appreciation for people
may be different.

hen you read these stories, you will
hat they absorb even your adult
est. You will want to put your arm
nd Janey in *Blue Willow* because
is so real. Her problem becomes
problem.

ildren have the same reaction.
as they read about Janey and
and Pony Rivers, they begin to
lish new values of their own.
ey are growing up with books.

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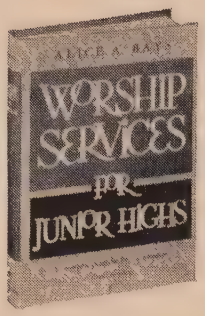

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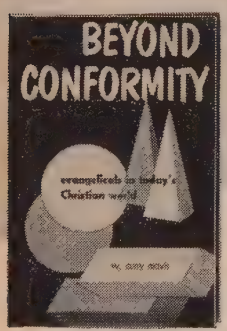

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TWO BOOKS I want to write of this month were chosen because I had read previous novels by the same authors. This is like going to hear a man preach because you heard him a long time ago and you assumed that if he was good once he would be good again. I felt a little let down with both books, but that may have been due to impossible expectations or perhaps a too-critical mood. At any rate, they are worth mentioning. Sometimes one man's second best is to be preferred over another man's best.

MARCH THE NINTH, by R. C. Hutchinson *(Rinehart, $4.50).*

To me, this was a slow starter—which is not so serious in a book as it is in a speech, but it is bad enough anywhere. It has to do with a naturalized American doctor who gets mixed up with the family of a former Nazi war criminal. The first part seems to be cloak and dagger stuff, though on a fairly high plane. Later on, when the Nazi is captured and taken back to the village where he killed hostages during the occupation, the book comes to life and has real interest. To give it extra punch, the doctor falls in love with the Nazi's wife. She is a nice girl and he does not get anywhere. Villains and heroes are all mixed up, but one thing is made perfectly clear. War becomes man's license to forget ethics and decency in the name of duty.

TIME AND THE HOUR, by Howard Spring *(Harper, $4.50).*

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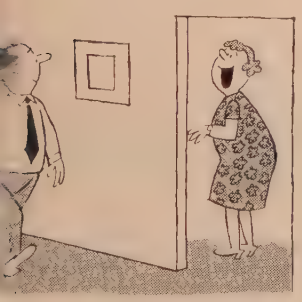
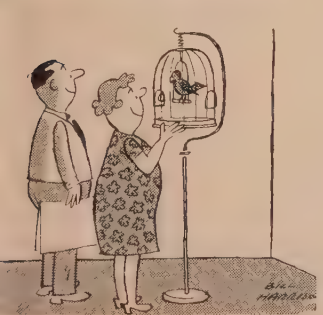
y. He never leads along a nar-
th but always the broad way is
. We are fortunate, as I write
having Oscar Levant on a TV
His conversation fascinates me
e he is always reminded of
e who, in turn, reminds him of
dy else. Spring is something
t in this book, although I must
that what seems like a bypath
turns out to be a way back to
in road. Now and again, I had
ling that the plot depended a
oo much on coincidence. But
hor might well reply that truth
ys stranger than fiction. The
is England; the book assumes
fe has dignity and meaning.
re a number of what we would
haracters" moving about in it
ey are all delightful. The period
before World War II and the
clouds begin to get bigger than
's hand. If anyone still reads
d to his wife, or if families ever
common book they read to-
and then discuss, *Time and the*
offered as a possible candidate.

ROUND THE FLAG, BOYS! **Shulman** ***(Doubleday, $3.50).***

is sheer comedy with a little
d some wonderful satire. Shul-
akes some broadsides at the
woman whose community af-
owd out her family. He hits a
ye when he shoots at the new
sychology. He is delightfully
t in his attitude toward the
In a word, he makes ridicu-
me of the things we take too
v. In another word, it is won-
Let me put it like this: If, when
in New York, you see the best
in town, you will like this
on the other hand, you prefer
t or a serious play, better pass
As for me and my house, we



W! HE SAID HIS FIRST WORD!"



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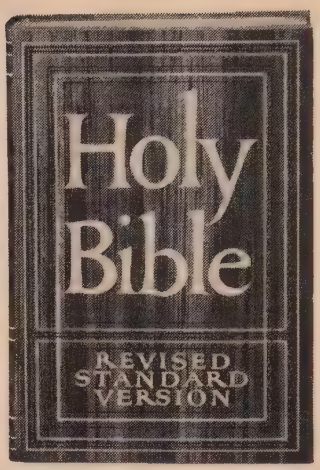

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118 O give thanks to the LORD, for he is good; his steadfast love endures for ever!

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FIREWORKS

Roaming the autumn pasture land
Whistling the small boy went,
And stopped to poke in
woodchuck holes,
Or wonder what paw marks
meant.

Then seizing a stalk of milkweed
pods,
He swung it in wide, gay arcs,
To watch the feathered seeds
take wing,
Like a shower of pinwheel sparks.

Oh, any day is a holiday,
When a youngster's joy is great,
And even a weed shoots silver stars
To help him celebrate!

—Leslie Savage Clark

DESERTED SCHOOL

No flag will wave above this roof
again;
No bell will ring outside this
weathered door;
The only sounds will be the wind
and rain
And mice that tap across the bare
pine floor;
The cutoff path will fade without
a trace,
The brook will lure no truant feet
in May,
The yard already fills with Queen
Anne's lace,
The picket fence has gone from
white to gray;
The rope swing will surrender to
the years;
The apple tree will fall; the step
of stone
Will feel no more the sweet and
bitter tears
Of five-year-olds, the first time
on their own;

The old school dreams in warm
September sun;
With time for memories—its
mission done.

—Beulah Fenderson Smith

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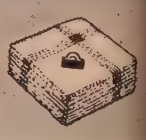

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The Wicked Flea

ur godliness is the devil's religion"
—JOHN WESLEY

e pastor met Bobby on the way
nurch. "I'm so glad you enjoy
ay school," he remarked. "What
ou expect to learn today?"
he date of the Sunday-school pic-
Bobby answered brightly.
—Mrs. L. C. Trow, *Decatur, Ill.*

e congregation was small and the
nsive reading was desultory. I
ed to put a little life into the read-
nd in my best speechmaking voice
ed out: "Be still and know that I
God." But unfortunately this was
inister's verse—and I had beaten
o it.
—Robert H. Smith, *Canton, N.Y.*

six-year-old girl and her four-year-
rother had a difference of opinion
finally led to blows.
nildren! Children!" exclaimed
mother. "Haven't you heard of
olden Rule?"
s," sputtered the six-year-old,
he did unto me first."
s. Willard E. Peterson, *Willmar, Minn.*

ow is your wife?" asked a man
met a friend he hadn't seen in

's in heaven," replied the friend.
," blurted the man. "I'm sorry."
he realized that didn't sound
so he amended it: "I mean, I'm
That was even worse. Finally, he
out with, "Well, I'm surprised!"
rs. Grace Ledebur, *Pleasantville, Pa.*

want to talk about bank notes,"
nced a voice on the phone. "To
should I speak?"
you wish to discuss conversion
emption?" asked the bank recep-

er a moment's hesitation the voice
ed, "Is this the First National
—or the First Methodist Church?"
—Ruth McAdams, *Traverse City, Mich.*

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rry—no contributions can be re-
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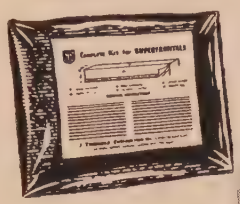

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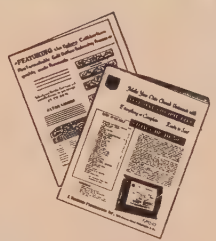

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Clarence and the Bumblebee

By MARGARET REDFIELD

"LOOK at me!" shouted Clarence, peering down through the leaves of a lilac bush.

"Oh-h, Clarence!" cried his brothers, "you're just about the bravest ant in the world!"

Clarence climbed a little higher. "Well, maybe not in the whole world," he said modestly.

He felt pretty brave, though. Even his cousin, Robert, who had come to visit Clarence, hadn't climbed this high.

"Come on, Robert," Clarence called. "I'm going up to the very top branch!"

Robert sat swinging his legs from a lower branch. "I—I don't think I'll go any higher," he said.

"Scaredy-ant!" sniffed Clarence. He started to climb again.

When he reached the highest branch he felt so brave he wanted to shout. "Look at me!" he called. "Whee-ee!"

Suddenly a breeze set the branches of the bush swaying and swinging. Clarence gulped and hung on. Now, when he looked down, the ground seemed miles and miles away!

I'm afraid to climb down, Clarence thought. He closed his eyes so he wouldn't see how far away the ground looked.

"What's the trouble?" asked a voice, and a large bumblebee plopped onto the branch below Clarence.

A tear rolled from each of Clarence's eyes. "I don't know how I'll ever get down!" he wailed.

"Well, crying won't help," said the bumblebee. "Besides, your tears are getting my wings wet."

"Whatever shall I do?" cried Clarence.

"Climb on my back," said the bumblebee, "and I'll fly you down."

Clarence shuddered. But then he climbed onto the bumblebee's back and squeezed his eyes shut. *If I get down safely,* he told himself, *I'll never do such a silly thing as this again!* Aloud he said, "Thank you very much for helping me. By the way—I hope you won't tell the other ants how frightened I was. You see, they think I'm very brave, and, well, really, I, ah——"

"I'm much too busy to go buzzing around telling tales!" said the bumblebee crossly. He gave a loud "hummm" and rose into the air.

When Clarence set his feet on the ground again, he felt so weak that he had to lean against a dandelion stem. His brothers and cousin Robert all stood around gazing at him admiringly.

"My! Isn't he brave!" they said to one another. "He climbed to the very top of the lilac bush!"

Clarence walked slowly away through the grass. "I think I'll go home for a while," he said.

All of a sudden, the smallest of Clarence's brothers raced toward the bush. "I'm going to be as brave as Clarence!" he shouted.

"Wait! Come back!" cried the others. "You're too little to climb that high!"

A Prayer About Grownups

Dear God,
Thank you for all the grownups who help children learn things—like how to cross streets safely and how to read and how to pray to you. I am awfully glad that there are so many people who like to help children. Please take care of them always. Amen.

But I want to be brave like
rence," cried the little ant.
Clarence stopped. He was blush-
so that he knew he must be a
per red than any other ant for
es around. Suddenly he turned
l headed back toward the bush.
Listen!" cried Clarence. "I'm
brave at all! I just climbed that
h to show off!"
Well, I still think you're
ve," said his brother. "You
nbed clear to the top, didn't
?"
That wasn't brave—that was
y!" Clarence said. "When I got
t high I was afraid to climb
vn. If that bumblebee hadn't
ne along, I'd probably still be
there!"
The other ants stared at him
ntly. "Well, now you know,"
d Clarence sadly, and he walked
wly away.
Just then there was a *thud!* and
bumblebee landed in the mid-
of the path. "Now, I'm a very
sy bee," he said briskly, "but I
ve something to tell all of you.
about bravery. Clarence thinks
is a coward because he was
aid to climb down by himself.
a matter of fact, he is a very
ve ant!"
I am?" asked Clarence humbly.
Yes," said the bumblebee, "be-
se you had the courage to tell
truth to your brothers and
r cousin. That's one kind of
very.
Now, on the other hand," the
blebee went on, "Robert had
courage to refuse to climb any
er than he thought was safe.
t's another kind of bravery.
w I really must be buzzing off!"
Good-by—and thank you!"
d the ants.
It was a pleasure," buzzed the
mblebee.
Clarence looked at Robert. "I'm
ry I called you a scaredy-ant,"
said. "I think you were very
ve today."
Thank you," replied Robert.
ou were very brave, too."
All I can say," said Clarence's
e brother, "is that I hope some-
I'll be as brave as Clarence
Robert *both!*" The rest of the
s cheered.

A WORD PUZZLE

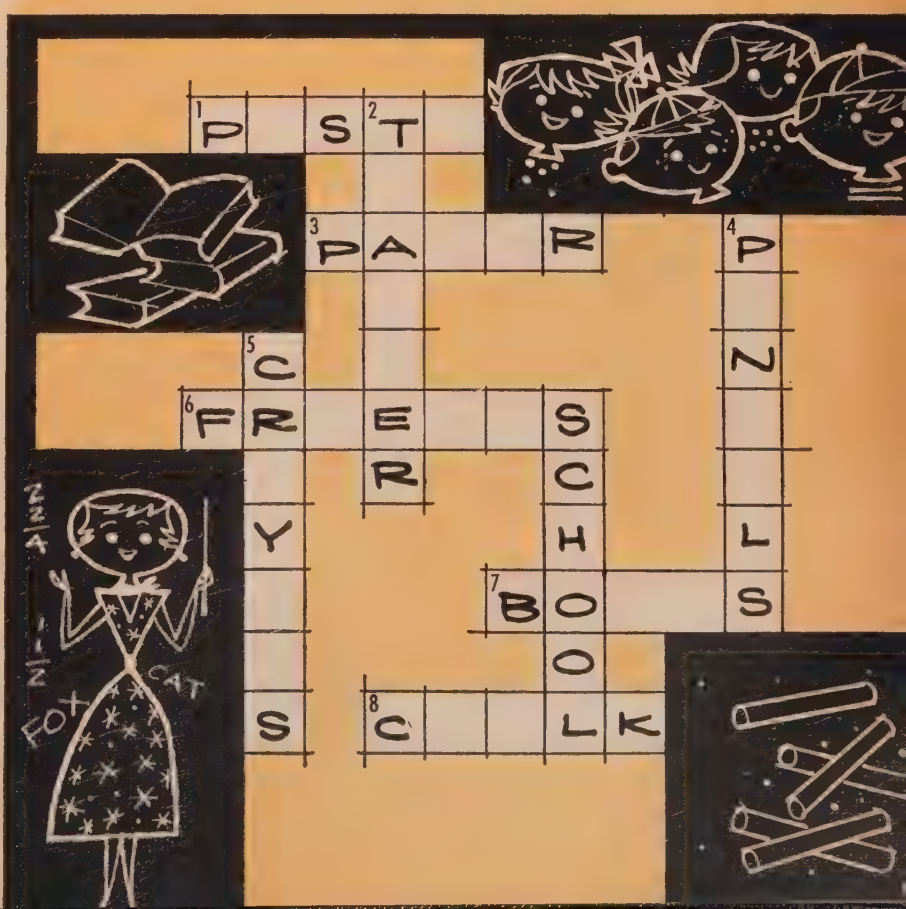
All the answers to this puzzle are names of things you see in school. Can you guess what they are? First read the clews, then print your answers in the spaces of the puzzle. Some of the spaces already have been filled in to help you!

Clews:

1. **You can stick things together with this.**
2. **Who helps you learn to read and write?**
3. **You can draw on this.**
4. **The more you use them, the shorter they get.**
5. **These usually come in a box—in many colors.**
6. **Who are boys and girls you know well?**
7. **In school you learn to read _____.**
8. **Teachers use this to write on blackboards.**

Answers:

1. paste 2. teacher 3. paper 4. pencils 5. crayons 6. friends 7. books
8. chalk



A bumper crop brings an admiring stop in a Kansas wheat field for Little UN representatives of France, England, and Japan.

Diplomats Visit the Kansas Whe

THE BROAD plains of Kansas roll more than 1,000 miles west of the United Nations' New York City headquarters. Yet, despite the distance, for five years representatives of many nations have gone to this strip of mid-America to talk over mutual problems with wheat farmers and townspeople.

Kansas' Little UN was born in a church, brain child of a rural Methodist pastor who believed that if diplomats sat down with plain folk at the grassroots level all would benefit from Christian fellowship. And he was right.

Since 1953, Little UN has been a permanent fixture on the prairie, a listening post centered in Arkansas City, Winfield, and Tisdale in Cowley County.

The Rev. S. Ben Finley, pastor of Tisdale Methodist Church, was told it couldn't be done when he made the suggestion in 1952 at a Kansas governor's conference on world affairs. Undaunted, he wrote letters directly to foreign embassies in Washington—and his idea caught fire.

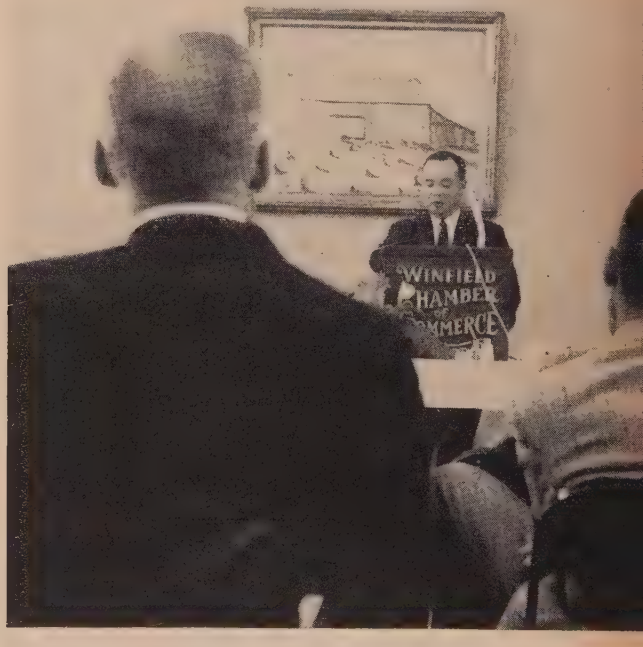
In a typical two-day session last May, Kansans asked questions, listened to a Japanese, a Frenchman, and an Englishman air the problems facing their people at home. The speakers were Louis de Cabrol of Denver, consul general from France; Gengo Suzuki, Japanese minister of finance, and Michael K. Newton of the British consulate general in Kansas City. Representing the U.S. was Gwynn Garnett, administrator of the U.S. Foreign Agricultural Service.

"Meetings like these little United Nations' sessions," observed Suzuki, "do much to strengthen the bonds of friendship between nations by promoting better mutual understanding of our peoples and problems."

Scores of farmers, students, and city folk attend a meeting in the gym near Tisdale church (right) where Little UN was born.

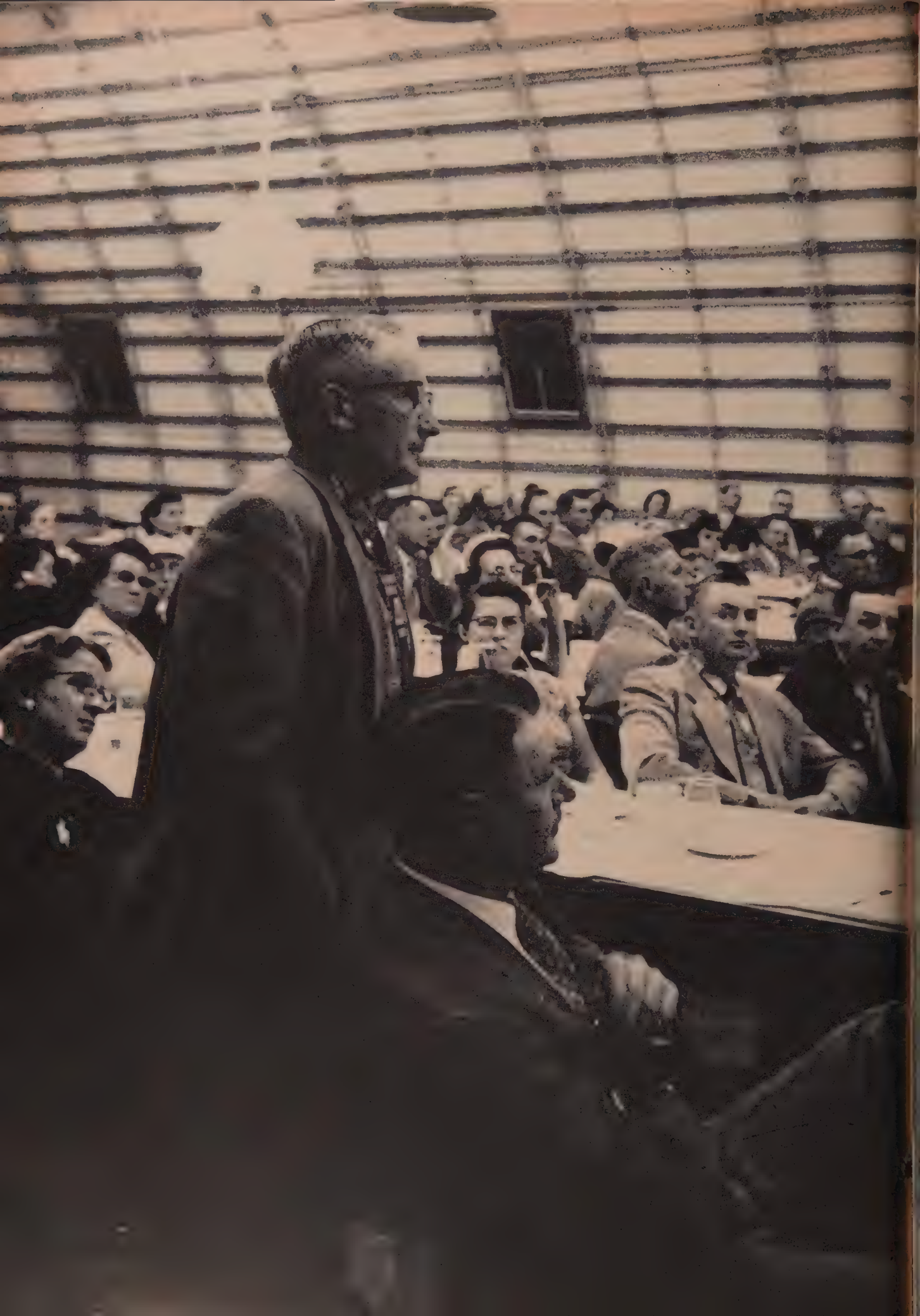
Making themselves at home: Japanese and American visitors stroll downtown Winfield, stopping often to talk with passers-by on the street. Almost all saw Christian understanding as biggest need among nations.

ls



"A genuine friendship and a mutual regard, such as we have never had before, have grown in Japanese-American relations," Gengo Suzuki tells Kansans at a luncheon of a Winfield civic club.

In Arkansas City, Louis de Cabrol of France predicts eventual abolition of boundaries, birth of free movement in a "United States of Europe."



t Biscoe, Tisdale cattle rancher, ıctor, and church member: "These ns offer us a common ground for ng and solving mutual problems."

Curtis Miller, Southwestern College senior, summarizes: "It has helped me to understand the viewpoints of others."

Phillip Miller, who farms 760 acres: "I know now that there's more than one side to many of the world's problems."

Mrs. Don Roberts, farm wife, former home-demonstration agent, and a hostess for the Little UN: "Now foreign affairs have taken on new meaning."

on and answer time at UN: A Kansas farmer fires a tough one eign trade at the experts.

Popular man with teen-agers is Gengo Suzuki, who signed autographs in Japanese. Weeks before the visitors came, students began boning up on current international affairs.

I put GOD *in my Will!*

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FORM OF BEQUEST

I give and bequeath to the Division of World Missions of the Board of Missions of The Methodist Church, incorporated by the Legislature of the State of New York, with headquarters at 150 Fifth Avenue, New York City, New York, the sum of $_____, and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors for the same, said sum to be used for the erection of a memorial (indicate whether church, hospital, school) building, located in_____(place), to be known as_____Memorial.

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NEWS of the world

LONG-AWAITED FAMILY CONFERENCE DRAWS NEAR

As this issue goes to press, Methodist leaders report interest rapidly building up in the long-awaited Third Conference on Family Life, now only a few weeks away.

About 3,000 Methodists will jam Chicago's Conrad Hilton Hotel for the Third Methodist Nationl Conference on Family Life, October 17-19.

Most will be parents of young children and adolescents, but 100 world leaders, 100 specially invited youths, and others will attend also. Host is the General Committee on Family Life.

The program, two years in the making, includes talks by nationally known speakers, discussion groups, dramatic works, and music. A climax will be the presentation of the Methodist Family of the Year, chosen from candidates submitted by the districts of Methodism's 100 Annual Conferences. TOGETHER, which co-operated in the selection, will feature the family in the November issue.

Bishop Hazen G. Werner of the Ohio Area, chairman of the sponsoring committee and conference keynoter, will introduce the session's theme: "Faith, Freedom, and the Family."

He will be followed by other headline speakers: Dr. Norman Cousins, editor of *The Saturday Review* [See *Litany for Modern Man,* May, page 1]; Dr. Howard A. Rusk, associate editor of *The New York Times;* Dr. Katherine Oettinger, chief of the U.S. Children's Bureau; Dr. Theodore H. Palmquist, pastor of Foundry Church, Washington, D.C.; Bishop Gerald H. Kennedy of the Los Angeles Area [See *Around the World in Thirty Days,* March, page 61], and Gov. William G. Stratton of Illinois.

Discussion groups will center their work on problems brought up in studies made by 500 Methodist adult church-school classes. Results of the studies are being mailed in booklet form to all delegates for pre-conference reading. Items include use of time, family budget, democracy at home, Christian concept of sex, interfaith marriage, and freedom from social pressures.

Mrs. Evelyn Millis Duvall, family-life authority [See *What's What About Car Dating?* May, page 22], will tour the discussion groups as roving reporter. Dr. Thomas J. Van Loon, of the Methodist Board of Education, will co-ordinate the groups' work.

In a new feature, four high-school students will interpret for the parents and church leaders the problems youths face at home. The three girls and one boy were chosen from recommendations of Annual Conference youth directors.

61% of U.S. in Church

About 61 per cent of all Americans now are members of churches or synagogues.

This is the new figure from the National Council of Churches' annual compilation of church statistics. It is 1 per cent lower than last year and marks the first time since World War II that church membership has increased more slowly than population. Other data:

- The average member gave $56.7[illegible] to his church during the year.
- As many adults (over 23 years) were enrolled in religious-education classes as children (3-11 years)—12 million in each group.
- Methodists continue to lead Protestant denominations, with 9,543,245 members. Next: the Southern Baptist Convention's 8,956,756.

Laymen Look to 1961

Methodist laymen are planning early for their Third National Conference of Methodist Men at Purdue University, Lafayette, Ind., July 21-23, 1961.

Three prominent laymen now head an arrangements committee:

- Dr. Lloyd H. Bertholf, new president of Illinois Wesleyan University, Bloomington.
- DeWitt C. LeFevre, Beaver Falls, N.Y., manufacturer.
- Niles H. Barnard, professor at the University of Nebraska, Lincoln.

Dr. Robert G. Mayfield, Board of Lay Activities general secretary, announced there now are 12,000 local-church Methodist Men clubs with 600,000 members, making it the world's largest Protestant men's organization.

Top Issues: Japanese View

A major statement on social issues, eight years in the making, has been published by Japan's largest Protestant body, the United Church of Christ of Japan, in which Methodists participate. It calls for:

ristian participation in politics.
end to production and use of
destruction weapons.
evaluation of labor-management
ems, with emphasis on restoring
ost dignity of work."
th-control education.

ts Hawaii 50th State

lorsement for Hawaii as the 50th
has come from Dr. W. Vernon
eton, Methodist missions execu-

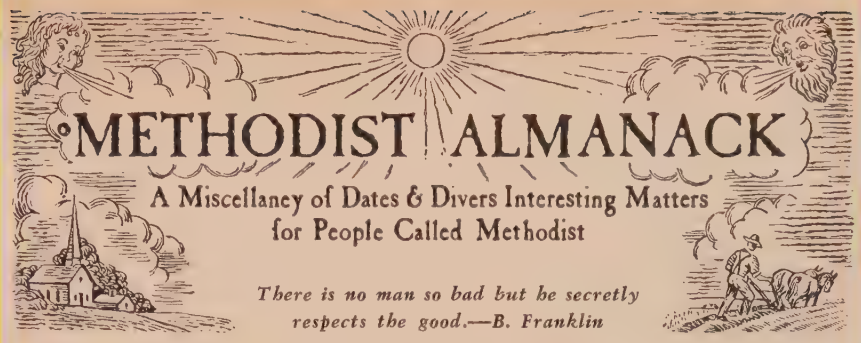
islands are a showcase of de-
cy, Dr. Middleton told the an-
school of missions of the South-
n Jurisdiction Woman's Society
ristian Service, meeting at Lake
ıska, N.C.
explained: "Hawaii is right in
iddle of the greatest issue to con-
modern man—race. There the
m has been solved in a more
ctory manner than anywhere in
orld. East and West live, work,
worship together in peace, and
lo not think it at all strange.
er 1.5 billion people of color look
the Pacific at us and many of
get their first impression of the
rom the harmonious relationships
ee in Hawaii."

Peace: 'Dedicated Lives'

ieving peace will take men who
for great causes which they are
fraid to represent in their lives,
p John Wesley Lord of the Boston
told a camp meeting at East
l, Me., recently.
manent peace can be neither
ıor vetoed in the UN," he said.
ll come as the result of lives
ed to the conditions of peace—
nomic justice, to moral integrity
peoples and nations, to cove-
penly arrived at and steadfastly
ined, to the end of colonialism
man exploitation, to a chance
at the world markets, and for a
the sun for the small nations."

Changes in Rural Life

rches are becoming increasingly
ned over the rapid changes in
ican rural life.
testant and Roman Catholic
s have explained their concern
Congressional hearing on a pro-
Presidential Country Life Com-
n.
aking for the National Council
rches, Dr. E. W. Mueller, a sec-
of the National Lutheran Coun-
id rural life is in extraordinary
vith many trends that disturb the
nic, social, and religious goals
onally held by country people.
icies that affect the future of the
can countryside are being deter-
, he charged, by persons with


METHODIST ALMANACK
A Miscellaney of Dates & Divers Interesting Matters
for People Called Methodist
There is no man so bad but he secretly
respects the good.—B. Franklin

SEPTEMBER hath XXX days — 9th Month

I saw old Autumn in the misty morn
Stand shadowless like silence.—Thomas Hood

15	M	*A man should* be *upright, not be* kept *upright.*
16	Tu	Methodist Board of Pensions meets.
17	W	Delegates adopt U.S. Constitution, 1787
18	Th	First issue "New York Times," 1851
19	Fr	J. Wesley ordained deacon, Church of England, 1725
20	Sa	Panic closes N.Y. Stock Exchange, 1873
21	S	London Missionary Society founded, 1795
22	M	First session SMU, 1915
23	Tu	Autumn begins, 8:10 a. m.
24	W	U.S. Supreme Court established, 1789
25	Th	First Amer. newspaper publ'd, Boston, 1690
26	Fr	Daniel Boone died, 1820
27	Sa	*Slight not what's near through aiming at what's far.*
28	S	Navy abolishes flogging, 1850
29	M	Michaelmas
30	Tu	George Whitefield died, 1770 ☞

■ Called "Ye wonder of ye age," George Whitefield was a magnetic evangelist and matchless orator. Thousands flocked around him whenever he preached. Though tremendously popular he was humble, once said that the Lord "... gave me to see the vanity of all commendation but his own." To malicious attempts to blacken his character he replied only with bowed head, "Thou wilt answer for me, Lord." He first came to America in 1738, was a friend of Benjamin Franklin.

OCTOBER hath XXXI days — 10th Month

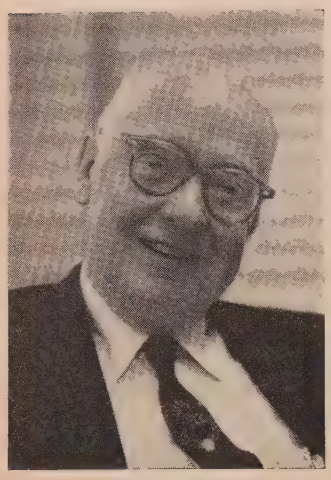
Indian Summer: . . . Two or three weeks of weather in the month of October immediately following the early frosts, when the wind is almost the whole time from about south to southwest. The Indians thought it was sent yearly to them from the Great Spirit, and esteemed it the pleasantest time of the year.—"Hutchins' Improved Almanac and Ephemeris."

1	W	Henry Ford introduces Model T, 1908
2	Th	Jerusalem taken by Saracens, 1187
3	Fr	Washington issues first presidential Thanksgiving proclamation, 1789
4	Sa	First complete English Bible printed, 1535
5	S	World-wide Communion Sunday
6	M	Jennie Lind born, 1820 ☞
7	Tu	Hoosier poet James Whitcomb Riley, b. 1849
8	W	Great Chicago fire started, 1871
9	Th	*By the work one knows the workman.*
10	Fr	Calendula is October's flower
11	Sa	Trial of Mary, Queen of Scots, 1586
12	S	America discovered, 1492
13	M	*In quietness and confidence shall be your strength.*
14	Tu	John & Charles Wesley sail for America, 1735 ☞
15	W	World Poetry Day

■ Jennie (Johanna Maria) Lind, "the Swedish nightingale" and unrivaled coloratura, is said to have attended a service on the "Bethelship," became converted—and a devout Methodist. (Perhaps it was for this reason that she retired from the operatic stage and devoted herself to concert singing and oratorios.)

■ See "The Wesleys in Georgia," September, 1957, page 34.

Dr. Nall Answers Your Questions About



Your Faith and Your Church

Can anyone become perfect?

From the beginning, Methodists have believed in what John Wesley called "Christian perfection." Our belief is based on the words of Jesus: "You, therefore, must be perfect, as your heavenly Father is perfect." (Matthew 5:48)

Wesley thought of perfection in Christian character not as a prize to be won and to be worn proudly but as a goal to be worked for. Perfection, he wrote, "is not absolute. Absolute perfection belongs not to man, nor to the angels, but to God alone."

For us, then, perfection centers in God's love for us, and our love for him and for each other, rather than in our sinlessness. We believe that, through faith, God can save us from the power and presence of sin, but the positive side of this negative is far more important. Just as there is no limit to the blackness and powerfulness of the sin from which we can be delivered, so there is no limit to our joyfulness in fellowship with God when we walk with him every step of the way.

So Wesley called perfection a "holy temper" and "habitual disposition." Love of God and love of neighbor are linked together. These, he said, "contain the whole of Christian perfection."

What divides Protestants from Catholics?

Many petty differences separate individual members, but the chief difference between these two branches of Christianity—not two different religions, mind you—centers around the Church, in which all Christians believe.

On the basis of Matthew 16:17-19, Roman Catholics maintain that the Church was founded by Jesus Christ on the principle of authority. Peter was to be Christ's earthly representative after his Ascension with authority to forbid ("bind" in the Scripture) and to permit ("loose"), to demand obedience, to forgive—or refuse to forgive—sins.

Furthermore, Roman Catholics believe that this primacy of Peter, claimed to be the first bishop of Rome, was passed on to his successors and that, likewise, the apostles have passed on their authority to their successors.

Protestants, reading the same Matthew 16:17-19, deny that the authority Jesus gave Peter was in any sense administrative. Peter's confession, according to Protestants, disclosed a spiritual insight (Jesus is Lord of all, Savior of mankind) that could have come only from God. Such an insight qualified Peter to be the bedrock for the building of the Church. And, say Protestants, the kind of authority Jesus gave to Peter is shared, in varying degrees, by all who have Peter's faith.

Protestants point out that there is nothing in the New Testament about Peter being bishop of Rome, or passing on authority to others. Actually, the primacy of the bishop of Rome was not recognized until some 600 years after the Crucifixion.

Roman Catholic teaching says that Jesus placed Peter over the Church; the New Testament actually says that Jesus put him under the Church. There is a vast difference.

Dr. T. Otto Nall is editor of The New Christian Advocate, *a graduate of Garrett Biblical Institute, and the author of several books, the latest of which is* The Bible When You Need It Most (*Reflection Book, Association Press*).

little firsthand acquaintance with rural conditions. He characterized the proposed commission as a possible "major step" in helping solve problems.

Methodists are projecting their attention in this area to the National Methodist Town and Country Conference, July 21-24, 1959, in Wichita, Kan.

Mid-East Mission

A Methodist will take on the ticklish job of promoting better relations between Mohammedans and Christians in the Middle East and other areas. [See *The Moslem and the Christian Can Be Friends* by Dorothy Thompson, to appear in November.]

Dr. Alvah I. Cox, executive secretary of the North East Ohio Conference Board of Education, will make the world tour for the Continuing Committee on Muslim-Christian Co-operation.

Tour Church Offices

Twenty top Methodist seminary students are ending a two-week visit to national Methodist boards and agencies in Nashville, Chicago, Washington, New York, and Philadelphia.

The Board of Education and other agencies sponsored the tour to acquaint future leaders with programs and personnel.

NEWS DIGEST . . .

HORSE-AND-BUGGY DAYS. They returned to Elkhart, Ind., when 2,000 Methodists in frontier dress rode horseback and in buggies to mark 125 years of Methodism there.

METHODISTS IN GOVERNMENT. New Under Secretary of Health, Education, and Welfare is to be Methodist Bertha Sheppard Adkins. She will assist another Methodist, Dr. Arthur S. Fleming, the secretary.

PRAISE FROM AIR FORCE. Methodist Chaplain Roy M. Terry, Air Force Chaplain of the Year, has been assigned to Air Force Headquarters, Washington, D.C. A new citation praises him for a vital ministry, promoting civic programs, coaching sports.

FOR SCHOLARS, HELP. Top doctoral candidates at Methodist-related Duke University, Durham, N.C., who plan to teach religion on college-seminary level will be helped by a new $10,000 grant from Lilly Endowment, Inc.

HEADS INDIA CENTER. A Methodist missionary from Hollywood, Calif., will head a study center in India. One major task of the Rev. Richard W. Taylor: creating understanding of a proposed merger of several Protestant churches in northern India.

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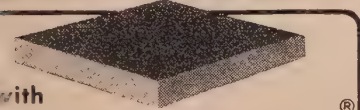

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Casa Materna Head Given American Humanity Award

The Rev. Riccardo Santi, founder of Casa Materna, home for Italian youngsters at Naples [See *Casa Materna: Home for Naples 'Bambinos,'* August, page 63] has been given the Humanity Award of the American Overseas Association.

James E. Henderson, U.S. consul general at Naples, presented the award to Mr. Santi on behalf of U.S. Ambassador James D. Zellerbach. The ceremony was at the home in the presence of NATO officials, Naples civil authorities, and Dr. Mario Sbaffi, president of the Italian Synod of the Methodist Church.

Ambassador Zellerbach, in a presentation message read by Mr. Henderson, declared, "Few persons can measure their services in half centuries or see so clearly the result of their labors."

"When I speak of results," the ambassador continued, "I do not refer primarily to the facilities the Casa Materna now possesses . . . I am thinking of the thousands of men and women who are living and will live productive lives because the Rev. Santi and his family helped them in youth."

Queen Praises Family Study

Queen Elizabeth has praised the Lambeth Conference, meeting in London, for its study of family life. The conference, held about every 10 years, draws together Anglican prelates from all parts of the world.

Said the queen, herself the mother of two: "How right it is that you should seek to promote the sanctity and integrity of family life where the individual is loved and taught to love and where the art of human relations is best learned."

Urge Rights for Indians

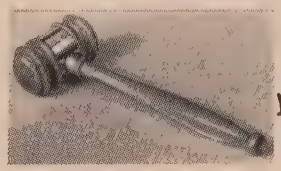
Adequate land and fishing rights for U.S. Indians were a major concern of the Triennial Assembly of the National Fellowship of Indian Workers, related to the National Council of Churches. Meeting in Estes Park, Colo., the group called attention to Alaska, where land and fishing agreements are lacking.

The Fellowship protested legislation

INDEX

An alphabetical index for Volume I of *Together* (October, 1956 to December, 1957) now is available for 25¢ from *Together*, 740 N. Rush St., Chicago 11, Ill.

GAVEL GIVEN
to your organization



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that would give the Army 300,000 acres of Western plains owned by Kiowas.

U.S. Commissioner of Indian Affairs Glenn L. Emmons reported that the tuberculosis rate among Indians has dropped from 30 to 17 per cent in five years, and that progress has been made in education.

(See *What's Ahead for the American Indian?,* by Oliver La Farge, June, 1958; also rebuttal by Mr. Emmons, page 6, this issue.)

Alcohol: Accent on Youth

The emphasis was on youth at two major conferences seeking solutions to the alcohol problem.

A request for a national program of alcohol education for teen-agers came out of the third annual Institute of Scientific Studies for the Prevention of Alcoholism, attended in Washington, D.C., by 100 international leaders in religion, education, and medicine. Dr. Dora Papara-Nicholson, research director at Rosewood State Training School and Hospital, Reisterstown, Md., urged that such a program begin with high-school freshmen.

Meeting about the same time in Kansas City, Mo., was a Methodist youth group doing what Dr. Papara-Nicholson may have envisioned. One hundred youth and leaders, attending the sixth annual Youth School of Alcohol Studies and Christian Action, heard lectures, held discussions, and participated in projects exploring alcohol's effect on the human body, personality, and society.

A major speaker at the Washington meeting was Dr. Caradine R. Hooton, general secretary of the Methodist Board of Temperance, who said that good examples of alcohol-free living will do more to curb drinking than outlawing liquor trade.

Dr. Winton H. Beaven, Institute director, stressed that the alcoholic is no longer principally a skid-row character but often "the prosperous businessman, the bubbling young college man, or the respected doctor."

A three-point program to help eliminate drunken driving was suggested by William N. Plymat, president of Preferred Risk Mutual Insurance Company. He proposed surprise police checks on drivers, kits in all patrol cars for analyzing alcohol on the breath, and use of the point system by which habitual offenders would lose their driver's licenses.

The Kansas City group heard a Ponca City, Okla., physician, Dr. Edwin Fair, condemn the use of alcohol in medical treatments. "In any ailment," he said, "there is a medication that is as effective as alcohol, and in a great majority of cases more effective."

Another speaker, Dr. Thomas J. Shipp, pastor of Lovers Lane Church,

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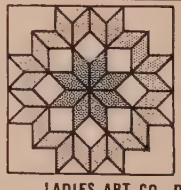

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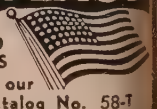

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Missions No Longer U.S. Run

An increasingly large percentage of Methodist mission work now is being done by non-Americans. Before World War II, nearly all of it was in American hands.

Missionaries from many countries are serving in all parts of the world. Among them are such groups as the Finnish Methodists who recently began work in Pakistan. Others include:

- Europeans from 10 countries working in Africa.
- South Americans working in other South American countries.
- Filipinos working in Malaya, Okinawa, and other Pacific areas.

Much work formerly done by missionaries now is handled by nationals. A new milestone in this area has been reported by the Rev. Billy M. Starnes, American missionary to the Belgian Congo, who says the Elisabethville District has become self-supporting. African Methodists now pay their pastors' salaries, salary and travel expenses of their African district superintendent, and operating expenses.

"This fact has given the people a sense of achievement that nothing else could give them," Mr. Starnes declared.

Funds from U.S. Methodists—"needed perhaps more than ever before"—are used for travel and other expenses of missionaries and for building projects, he said. All local and U.S. funds are administered by the African district treasurer.

Church Youth 'Happier'

Young people active in church lead "happier, more meaningful lives," a youth leader maintains after a 14,000-mile tour to visit youth groups.

They are "much more sensitive to other people's needs and penetrate problems more deeply than most," said Dick Chamberlain, youth director of a recent United Church of Christ institute. They can help fight juvenile delinquency because they are apt to know which youths are criminally inclined, he added.

But young people aren't controversial enough, Mr. Chamberlain warned. "They're bombarded with so many different ideas—from parents, schools, books, newspapers—that they end up sitting on the fence and doing nothing." A strong church youth program can help this situation, he declared.

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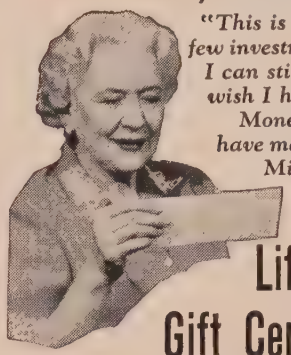
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Church Musicians Meet

Dakotas Area Bishop Edwin E. Voigt has urged church musicians not to "water down" the standards of their art. He spoke at the recent biennial meeting of the National Fellowship of Methodist Musicians in Boston.

The bishop, chairman of the Methodist Commission on Worship, said The Methodist Church never has clearly defined the place of music in its life. He recommended music training for pastors and wider training in history and practice of worship for church musicians.

Dr. Philip Watters, pastor of Washington Square Church, New York City, and a noted hymnologist, lectured on hymns and hymn writers of history. He named Dr. Harry Emerson Fosdick's *God of Grace and God of Glory* as the greatest hymn of the 20th century.

Civilian Chaplain to GIs

The first Methodist civilian chaplain to overseas servicemen is to work on Okinawa. The Rev. George H. Huber left the pastorate of First Church, Nampa, Ida., to enter a new ministry to off-post, off-duty GIs.

Mr. Huber

The program is sponsored by the interdenominational Committee on Christian Ministry to Servicemen in the Far East. Presbyterian and Episcopalian chaplains already are at work in Japan, Korea, and Hong Kong.

Mr. Huber served on Okinawa and other islands as a Marine chaplain in World War II.

Cites U.S. Moral Poverty

Although the U.S. is a powerful nation shaping the world's destiny, it is also an "impoverished mission field."

Dr. W. Vernon Middleton, general secretary of the Board of Missions' Division of National Missions, painted this two-sided picture at the interdenominational Silver Bay (N.Y.) Conference on the Christian World Mission.

The U.S. has all the essentials for good physical life, Dr. Middleton pointed out, but it also has large areas of moral-social poverty. Among them:

- Increasing crime. (The FBI reports a major crime is committed every 22 seconds.)
- Racial tension.
- Unethical practices in business and politics.
- A confused sense of values stemming from such things as television give-away shows.

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Goods for the World's Needy

About $300 million in goods for overseas relief is handled annually by U.S. Protestant, Roman Catholic, and Jewish agencies, a National Council of Churches survey reveals. A large portion of the Protestant share is channeled through Church World Service, the Council's relief arm.

A recent CWS project was the sending of $10,000 to Lebanon, where more than 11,000 homeless families were reported as needing food, clothing, and medicine. Another was rushing emergency supplies to 50,000 victims of typhoon and flood destruction in Taiwan (Formosa) and Japan.

New long-range aid programs are under way in Chile and the African countries of Ghana, Uganda, and the Belgian Congo.

Methodists participate in CWS through the Methodist Committee for Overseas Relief, which co-operates with the interdenominational agency.

Goats Make It to Africa

Eight goats, 50 chickens, and a Methodist missionary have made a 26-day voyage to Angola, in southwest Africa, completing a project started three years ago.

In September, 1955, a Montreal young people's group of the United Church of Canada gave money for six goats to be sent to Angola by Heifer Project, Inc., interfaith relief agency. Shipment awaited proper weather, a ship which would carry goats, and someone to travel with the animals. Then Fred Brancel, a missionary, volunteered to care for the young people's goats—plus two others and 50 chickens for his own work in Angola.

World-wide Communion

Methodists will join other Protestants on the seven continents in World-wide Communion Sunday, October 5.

Half of their offerings that day will go to the Methodist Committee for Overseas Relief, and one fourth each to the Commission on Chaplains and the Commission on (military) Camp Activities.

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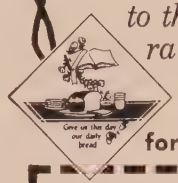

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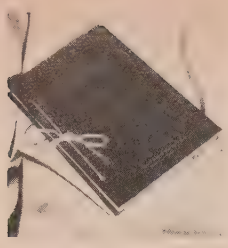

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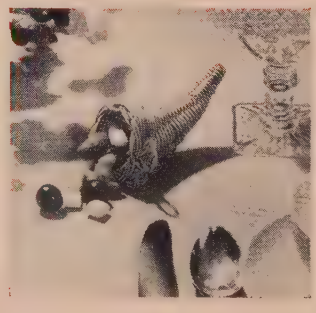
Shopping Together

Record Keeper—Nestle your 45s i this *record nest* and keep them together straight, and protected from dust an scratches. Set of four plastic units, on each in red, green, blue, and yellow adds a touch of color to the hi-fi corne Set holds up to 42 records covered—e 56, if you use the top unit for record you play most often. Four-piece se $3.95. *Joseph J. Blake, Dept. TM-95 PO Box 425, Gilroy, Calif.*

Rover's Charm—If the pup or ca roves, you'll have him home in time because he's wearing his *Doghou Identification.* It's a distinctive 24 gold-plated tag shaped like a house an engraved with his name and phon number. Cute on a charm bracelet, too Might even be a good idea to have on engraved with your tot's name an number. $1. *Sue Allen, Dept. XY-4 58 Buffum St., Lynn, Mass.*



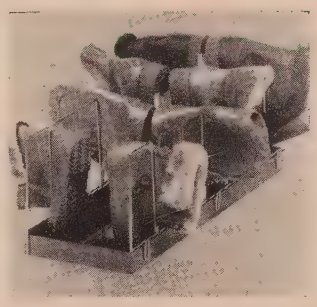
Symbol of Fall—Little horns plenty make lovely table decoration party favors, or place-card holders fo family parties. For church suppe they set a perfect holiday theme, an at such low cost! Place them about th tables holding fall leaves and cra berries, nuts, mints, candies, tin flowers. *Cornucopettes* are 4x2 inche made of rattan, stand on little feet. S of 4, $1. *Miles Kimball, 192 Bond St Oshkosh, Wis.*

Teacher's 'Apple'—Perfect gift fo your child to give Teacher—an *auto matic chalk holder!* Teacher'll like because chalk won't screech or crumb Protects her clothes from chalk dus Mothers'll like it because children dra ing on home boards won't get me chalk dust on themselves and furni ture. Push button ejects or retrac chalk. Metal, 22K gold-plated ca black barrel, 4½ inches long. Just each, or 3 for $5. *Hand-Gienic, 23 T W. Flagler, Miami, Fla.*

Up Daisies—Teens, you'll be rous even in pin curls. Slip these *clips* in among your other pins ate a little cap of flowers. Later, a few in to adorn your hairdo. s and leaves are fastened to pro- ial-type hair clips. Mothers, Dad'll id your beauty trick—grateful to u at your prettiest always. Set of .59. 3 sets, $3. *Carol Beatty, 31 Bldg., Culver City, Calif.*

ure Tree—A charming treasure proud mother or grandmother erish is her *family-tree brooch.* ulptured in sterling silver and ed to hold little sterling disks ved with the first name and birth- f each child. The tree can blossom as many as 12 bright disks! It's ches tall. Tree, $2; each disk, $1. *al House, Dept. XY-29, 114 E. St., New York 16, N.Y.*

boot Shed—Will snowy boots on the floor again this winter? If ave this *overshoe rack,* the drips in the tray. Boots stay new look- onger because they're properly nded for drying. Having a set to put boots helps children be , too. Holds 5, 6 pairs snowgear; olds rubbers in summer. Rust- tray, chrome loops, 8x24x8. $3.98. *Dept. TG1, Flushing 52, N.Y.*



Christmas Photo Cards—The tableau of Christmas unolds in glowing color on these *ethlehem Star Cards.* Not rawings, but actual photos people portraying the Bible naracters. Send to friends; isplay on your mantel, or in our church school. Glossy ock with message inside, 18 x5 folders with envelopes, 8 enes, gift boxed. $1.50. *rinity House, Dept. BSC, ox 2428, Van Nuys, Calif.*

Patronage of this section is important in making it a valuable service. All firms offer a money-back guarantee on all items—except those which have been personalized.

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Appealing Dutch custom is to display their silver demitasse spoons in a rack as this. Made of Delftblue ceramic and hand painted with Zuyder Zee scene so typical of Holland. A wonderful conversation piece or as gift for house warmings, birthdays, etc. Measures 5"x3". Silver spoons have handles in quaint Dutch designs. Order by number. Any 3 spoons $2.95—set of 6 only $5.50, duty free. Spoon rack $2.75. Allow 4 weeks for delivery. Order from **BUCKLEY'S IMPORTS**, 734 17th St. Santa Monica, Calif.

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Send order now for fall delivery and save money! These are hardy, healthy bulbs . . . the finest planting stock imported from famous Danish gardens. Medium size (already 2½" circumference) guaranteed to give many blooms the first season—full normal bloom the 2nd season and many years thereafter or replacement free (5 yr. limit). Rainbow mix of gorgeous colors.

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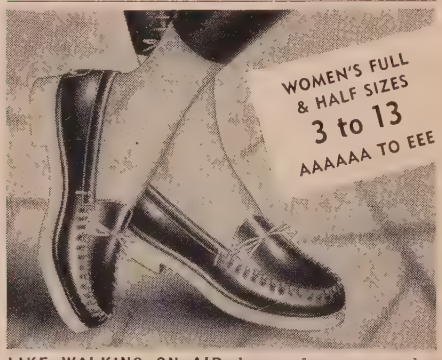

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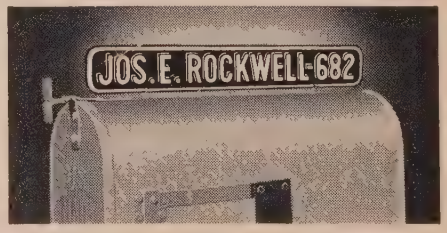
MOCCASIN-CRAFT, 58-XP, Buffum St., Lynn, Mass.



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Your name (or any other wording you want, up to 17 letters and numbers) appears on both sides of your Day-n-Night Mailbox Marker—in permanent raised letters that shine bright at night! Fits any mailbox—easy to install in a minute. Rustproof—made of aluminum; baked enamel finish, black background, white letters. Your marker shipped within 48 hours. Satisfaction guaranteed or money back. Only $1.95 postpaid from Spear Engineering Company, 971 Spear Bldg., Colorado Springs, Colo.

What does it take to add realism to a marionette's face? An artistic touch!

TV Marionettes

METHODISTS at Eugene, Ore., may not have the whole, wide world on a string, but the strings they pull help bring some of the most cherished Bible stories and parables to life. Ask members of the First Methodist Church there how this came about and they'll tell you:

"Our preacher is a puppeteer."

The Rev. DeWayne S. Woodring, associate pastor, has turned his lifelong hobby into a dynamic, far-reaching program for the church. Under his direction, the electronic eye of the TV camera brings the high-stepping little marionettes into thousands of living rooms in the Eugene area.

Puppetry is as old as the Bible itself. The marionette—a puppet moved by strings—is said to get its name from Mary, the mother of Jesus. She was a favorite figure with ancient puppeteers who used marionettes to tell religious stories. And, significantly, the Christmas story of Mary and the Christ child will begin the second annual 13-week series of TV marionette shows over Eugene's KVAL-TV next December. Preparation for the new series got under way shortly after Labor Day.

The youthful minister (he's 26) took up marionettes as a hobby when he was a child. He bought his first puppet when he was seven and soon began giving shows for neighborhood children. In high school, Woodring and a friend combined talents to give shows before local civic groups. Later he taught puppetry at the Gary, Ind., YMCA and, after completing his theological training at Garrett Biblical Institute, made puppets a part of the ministry in his first church at Griffith, Ind.

When Woodring arrived in Eugene, he didn't waste any time in getting *Parables in Miniature* scheduled on the local television station as a public service.

If there were doubters at first, they did not remain skeptics long. The cleverly constructed marionettes fashioned and operated by members of the congregation lent color, action, and three-dimensional meaning to the Bible stories. Children

Woodring and aides research details so script will ring true.

especially took an intense interest in the storytelling figures strutting across the miniature stage.

One viewer said:

"My children have learned more from watching one marionette show than from several Sunday-school lessons."

And a mother told how her small son started to turn off the program when it first appeared. But the little marionettes quickly caught his eye—and he soon was a loyal fan.

Adults, too, are fascinated as they watch New Testament characters come alive and see such parables as the Good Samaritan unfold. One minister said he had to "pry" his wife away from the TV set when *Parables in Miniature* appeared on Saturday afternoons.

Last year, an estimated 150,000 persons viewed each of the two special stories presented on Christmas and Easter. Average Saturday-afternoon audience: 100,000.

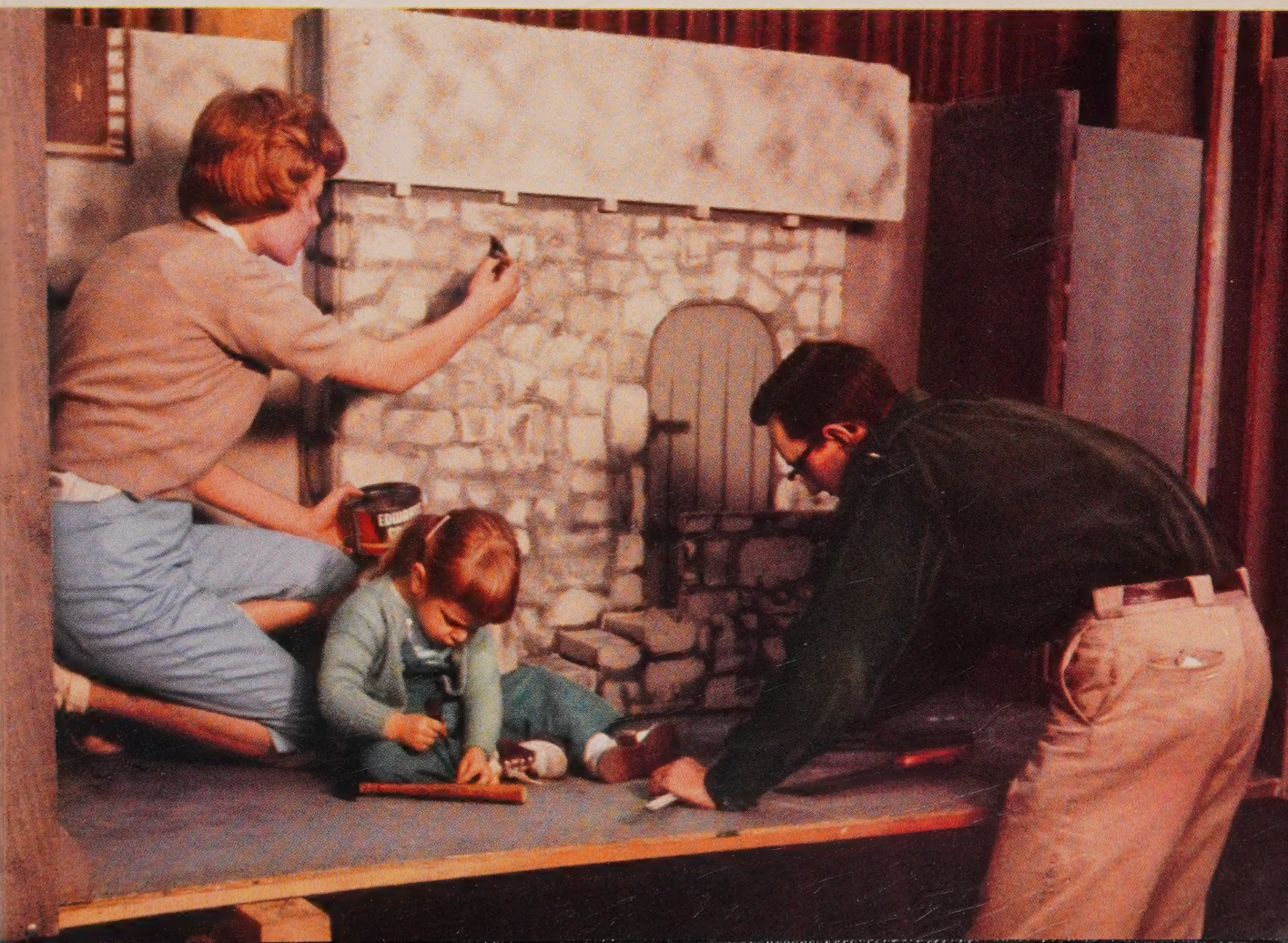
"We see from these figures," says Woodring, "that First Church is reaching out by the medium of television to the churched and unchurched alike, thereby bringing to all the message of the Christian faith."

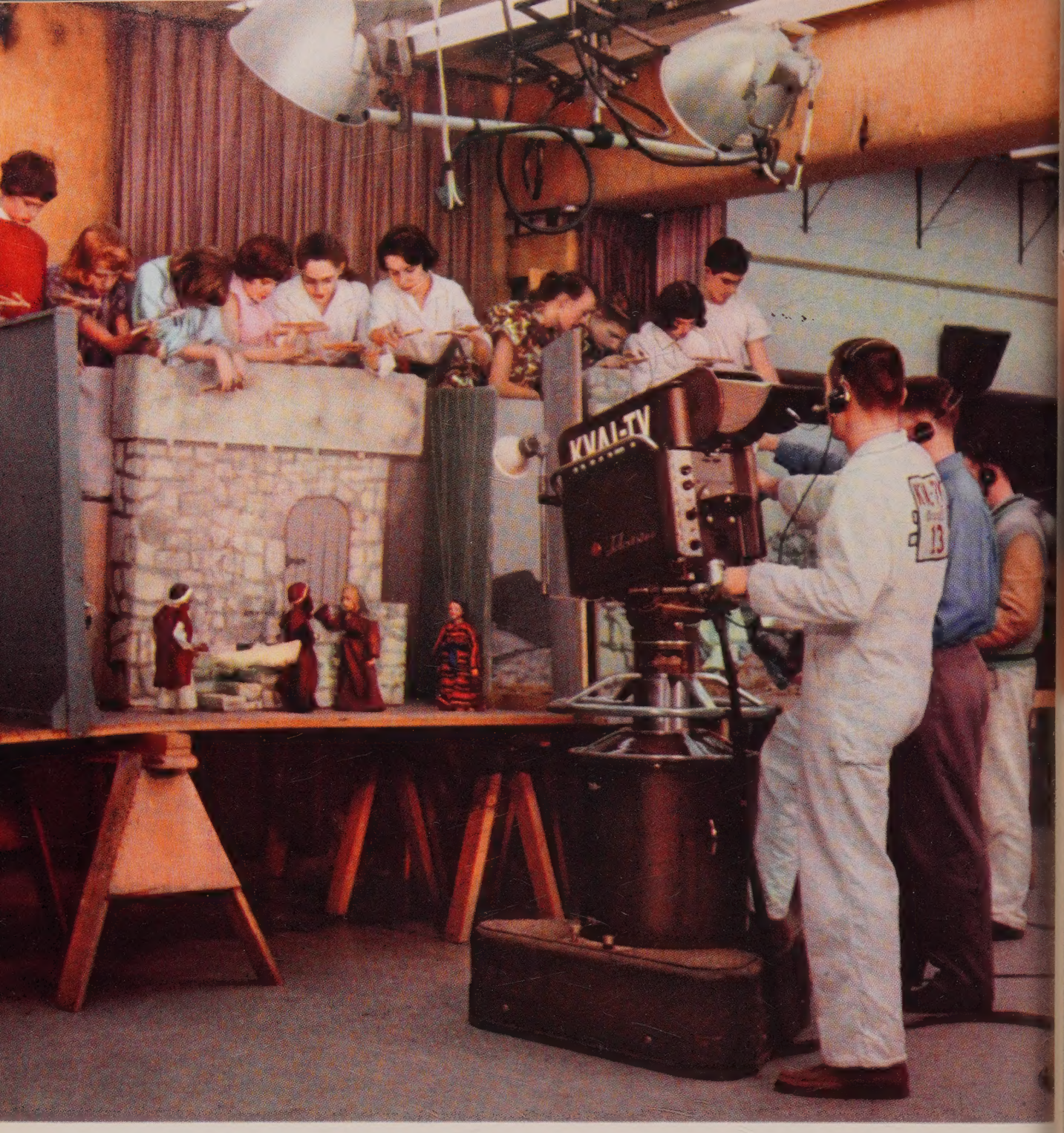
The preacher-puppeteer would be the last to claim that his shows are one-man operations. Last year just about everybody pitched in to help with script, stage construction, scenery, props. Hundreds of man-hours went into construction of sets and scenery in the basement of the church's Youth House. Junior and senior high-school students helped build the marionettes' bodies. Drama and journalism departments of the University of Oregon lent their talents. Oldsters used their skills to make hand-carved furniture, fireplaces, pigsties, dishes. Long hours of practice went into rehearsals by the nine members of Wesley Foundation and MYF who manipulate the strings.

"The use of marionettes for religious purposes is not a new

busy volunteers. job—making s, title cards.

family of Dan Herbert, Eugene architect, pitches in to complete the 10 yards of scenery needed for one TV production.





Show time! TV lights blaze, tiny figures begin to move, and 100,000 viewers have a front-row seat at The Prodigal Son.

technique," the puppetmaster says. "It has been used since the dawning of organized religion. But combining the ancient marionette with the modern medium of television is a new concept. Our church's sponsorship of *Parables in Miniature* is such a concept in action."

The man or woman who designed the first marionette is unknown today. But buried in the tombs of ancient Egypt are little carved figures of wood and ivory. Marionettes were found, too, in the catacombs and they were widely used in the Middle Ages in churches and monasteries. One of the favorite Bible stories became the birth of Christ.

For anyone, especially if he has artistic ability and imagination, puppetry is a fascinating hobby. Dyed-in-the-wool puppeteers commonly make their own marionettes. The heads of Eugene's Methodist marionettes are modeled out of a mixture of powdered asbestos and liquid starch. Heads take about a week to harden by natural means, but the process may be speeded up by baking them in an oven at not more than 150 degrees. The bodies are made of wood jointed with screw eyes and cloth. The feet are hand carved (each takes about an hour to make) and are jointed at the ankle to give lifelike walking qualities.

Woodring says the benefits of the programs extend beyond the church itself. Soon after last year's series was started several other churches in the area formed viewing groups to tie in the telecasts with their own church-school lessons. As a result, he pointed out, quite a few teen-agers have taken a new interest in Sunday school and the MYF—and one, who had taken little part, became so active that he was elected MYF president!

roduce Parables in Miniature *for audiences like this, the puppeteers worked for four months before staging the first show.*

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